A study of Jamiat-Ulama-i-Hind with Special Reference to Maulana Hussain Ahmad Madani in Freedom Movement (A.D. 1919-A.D.1947)

A Thesis submitted in fulfillment of the requirement for the Degree of Doctor of Philosophy in the subject History under the faculty of Social Sciences

By

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Guide Certificate

This is to certify that work embodied in the thesis entitled, " **A study of Jamiat-Ulama-i-Hind with special reference to Maulana Hussain Ahmed Madani in Freedom Movement (1919-1947)"** being submitted by **Ms. Syeda Lubna Shireen** to the Dr. Babasaheb Ambedkar Marathwada University, Aurangabad for the award of degree of Doctor of Philosophy in History is a record of Bonafide research work carried out by her under my guidance & supervision, and has fulfilled the requirements for the submission of this thesis to my knowledge, has reached requisite standard.

The results contained in this thesis have not been submitted in part or in full , to any other university or institute of the award of any degree or diploma.

Place: Aurangabad

Date: Signature

Dr.Syeda Rizwana Tabassum

Abstract

This research work deals with study of Jamiat-Ulama-i-Hind and role of Maulana Hussain Ahmed Madani in freedom movement of India. I have selected the topic for my research work, the intention of selecting this , that a lot of work has been done on our nationalist movement from 1885 till date of independence i.e. 15th. August 1947, but unfortunately the work of Jamiat-Ulama-i-Hind under Maulana Hussain Ahmad Madani is in the darkness. He was the president of jamiat during the main freedom struggle.

Introduction covers the historical background of original freedom struggle initiated by Ulama. In the eighteenth century Shah Waliullah of Delhi (1703-1762) had initiated a powerful movement for the revival of Muslim religious learning in India. Shah Abdul Aziz, son of Shah Waliullah, continued the reformatory work started by the Shah Waliullah, but directed his political endeavors against the British rulers who had , by his time , became the greatest danger to the sovereignty and independence of the country.

The Shah Abdul Aziz was the first scholar , so far as we are aware to declare India under an alien rule as the Dar ul Harab (Abode of the war). Shah Abdul Aziz had thus far sight to perceive the impending danger to the freedom of the country and its consequences for Indian Muslims.The most powerful movement for the reform of Muslims social and religious life initiated during this period was the movement of Syed Ahmed Shahid of Rae Barelli . The wahabi movement was the most remorselessly anti- British and this sequence was maintained in all their activities. The establishment of Dar-ul- uloom Deoband in 1867 was a reflection of the uncertain social , political , religious and economic situation

prevailed in the post mutiny period. The Deoband school produced philosopher, Mujahids , Imams , anti -English militants and warriors and above all the most patriotic freedom fighters. Their dream came true when revolutionary Ulama like Maulana Mahmood-ul-Hassan ,Maulana Hussain Ahmed Madani , to name a few emerged on scene . Of these Ulama Maulana Mahmood-ul- Hassan played pivotal role in the freedom struggle.

Second chapter deals with the detail life of Maulana Hussain Ahmed Madani and reveals the innumerous works and deeds done by him. When in 1920, they were released from detention at Malta , Hussain Ahmed Madani also came to India along with the Shaikul Hind. This time of returning from Malta synchronized with the period of the beginning of the Khilafat movement reaching India, he under the Shaikhul Hind's leader ship joined politics. On the Shaikhul Hind's demise he was unanimously acknowledged to be his successor. In the Khilafat conference Madani supported the idea of non cooperation with the British. Madani issued fatwa against the British from time to time. Maulana Hussain Ahmed Madani adopted Jamiat as his main platform for creating political awakening among Muslims. Maulana Hussain Ahmed Madani was a staunch advocate of Hindu-Muslim unity. He wanted to involve the Muslims in the national movement and in the political main stream by offering justification for the same.

chapter three, throws light on the circumstances under which jamiat was formed. And discuses the aims & objectives of its formation. Jamiat-Ulama-i-Hind one of the leading Islamic organization in India. It was founded in 1919. It was inheritor of a rich legacy dating back to early 18th century when Shah Waliullah of Delhi led a revolution to change the whole system by drawing attention of people to the depredations of European imperialism, degeneration and corruption. The establishment of a separate political-cum

religious party of the Ulama, known as Jamiat Ulama-I-Hind had rendered glorious service to the country for its independence, had synchronized with the same Khilafat movement. The majority of its members consisted of the Ulama of Deoband only. Attainment of the Indian independence was the only purpose of Jamiat-Ulama-i-Hind's participation in the politics. Hence its working committee meeting in 1947, declared that in future Jamiat would confined itself to the religious , cultural and educational spheres and , now onwards, this is the final resolve of the Jamiat-Ulama-i-Hind.

Chapter four covers the relationship between Jamiat & Congress & the role of Jamiat in Nationalist movement. Since the establishment of Dar-ul- uloom Deoband ,the Ulama of Deoband maintained the policy against the British power. In pursuit of their respective policies , therefore , when the Indian National Congress was founded in 1885 and began to canvas support among the Muslims. Gangohi issued a Fatwa in Oct.1888, justifying Muslims participation in the congress. Maulana Mahmood-ul-Hassan also declared that Hindu-Muslim cooperation was not only vital for both communities but essential for the attainment of the common national objectives. Under his leadership the Jamiat worked in collaboration with the Congress. Maulana Hussain Ahmed Madani was a supporter of the congress largely because he felt it was the only nationalist party.

Fifth chapter lays emphasis upon the thoughts of Madani on Composite Nationalism. Maulana Madani elaborated his theory of "Composite Nationalism & Islam" in a book penned in the early 1940s as a reply to Sir Mohammed Iqbal's critic of his own political position . Maulana Madani's central argument is that Islam is not opposed to a united nationalism based on a common motherland , language, ethnicity or color , which brings together Muslims & Non Muslims sharing one or more of these attributes in common.

Maulana Madani was against the Two Nation Theory & partition of the country. Azad was opposed to the partition of the country not only on political and cultural but also on religious grounds . Although Azad's opposition to the creation of Pakistan is well known. But the opposition by the other Ulama is not so well publicized.

In the conclusion evaluation is made about the role played by Ulama , and the Jamiat under the leadership of Maulana Hussain Ahmed Madani and his secular views. Muslim Ulama had played a pro-active role in the liberation to the country. Their efforts might have not have always yielded positive results, but their commitment had been exemplary , Maulana Qasim Nanotavi , Maulana Mahmood-ul-Hassan , Maulana Hussain Ahmed Madani to name a few , may specially be mentioned in this respect. Unfortunately , these personalities could not secure a place for themselves in the history , because the historians had more or less chosen to neglect them.

Thus it can be concluded that the Jamiat-Ulama-i-Hind, is not only a Socio-religious political party but as a forum to speak for Muslims and support the movement for independence . Maulana Hussain Ahmed Madani would play a significant part in the organization over most of its four decades. He responded to the changing circumstances of the day with hard headed pragmatism. His Composite Nationalism was thus composed of religious communities – Hindu, Muslim , Sikh and Christians- who would participate in a fundamentally secular political life to deal with law and order, economic life , and so forth , with communities themselves sustaining distinctive customs and personal law as they long had done. It will be helpful to understand from this study that Maulana Hussain Ahmed Madani was a visionary who tried his best to promote Hindu-Muslim unity and presented an ideal formula of Composite Nationalism . And very strongly opposed Two

nation theory when he was criticized by Muslim leaders but he justified his views and ideas of Composite Nationalism . Thus it is proved that he was a great secular leader with a clear vision that Hindu-Muslim unity is very essential for the progress and prosperity of this country. And now in the current age it is our prime duty to spread views of our secular leaders among the new young generations and make them aware of the sacrifices and contributions in the freedom struggle who have been forgotten or little remembered in the history of India.

Declaration By the Research Student

I, hereby declares that the work included in this thesis entitled , " **A study of Jamiat-Ulama-i-Hind with special reference to Maulana Hussain Ahmed Madani in Freedom Movement (A.D. 1919- A.D. 1947)"** is carried out by me under the guidance of **Dr.Syeda Rizwana Tabassum**, Professor Department of History ,Sir Sayyed College of Arts, Science and Commerce. The work is original and has not been submitted in part or in full to any other university or institute for award of any research degree. The extent of information derived from the existing literature has been indicated in the body of the thesis at appropriate places given the references.

Place: Aurangabad.

Date: Signature

Ms.Syeda Lubna Shireen

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It gives me great pleasure to present this research work entitled, ***Study of Jamiat-Ulama-i-Hind with special Reference to Maulana Hussain Ahmed Madani in freedom Movement (1919-1947).”*** I express my deep sense of gratitude to my guide **Dr. Syeda Rizwana Tabassum** for her incredible guidance & continuous encouragement and support that she gave me throughout this research work. She spare no pains in giving suggestions and criticism from time to time. I found no proper words to express my profound gratitude towards her. I also feel obliged to Prof.& Head of the Dept. **Dr. Umesh Baghade** for his kind support and valuable guidance. I am also very much thankful to my teacher , Dr.Mirza Mohd. Khizer who has extended his valuable suggestions.

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Ms.Syeda Lubna Shireen

Contents

Glossary:

Alim (pl.Ulama): A learned man, in particular one formally trained in the religious Sciences, specially but not exclusively in Islamic law and Hadith.

Dar-ul- Islam: Lands under Muslim rule; later, any land in which Muslim institution are maintained, whether or not under Muslim rule.

Dar-ul- Harab: The lands of wars

Dar-ul- uloom : A place of advance religious learning , superior to a madarsa

Fatwa: A legal opinion issued by jurist consult on a point of law , religious Decree.

Hadith: The sayings and the practice of the Prophet Mohammed(pbuh.) based on the authority of a chain of transmitters regarded by Muslims as second to the Qur'an as a source of religious law and guidance.

Haji: One who has performed the Hajj, the pilgrimage to Mecca i.e. obligatory upon every able bodied and financial capable Muslim man and woman once in a life time.

Madarsa: A school for Ulama; an institute of religious learning.

Millat : A community as defined by ties of faith

Qaum: Nation as defined by ties of ethnicity , shared territory & language.

Ulama :(Plural of Alim) : A learned man, refers to those who are well versed in the knowledge of Qur'an (The words of Allah) & Hadith (The record of sayings & deeds of Prophet Mohammed pbuh.)

Shaikh:	A title for a Sufi master
Ummah: (Ummat)	The world wide community of Muslims
Haram:	Illegal from religious point of view.
Jaiz:	Legally valid from religious point of view.
Muttahida Qaumiyyat :	Composite Nationalism or Plural society
Shariat:	Muslim canonical law, divine law of religion
Jihad:	Waging a Holy war, struggle to try & strive.
Maktoob:	Letter
Khalifa:	A Caliph, a Sovereign: A successor
Kutba:	Speech; Address, sermon
Mujahid:	Warrior, crusader, one who tries; one who fights against the infidels.
Tahajjud:	A form of prayer said during the night.
Zikre:	Recitation; memory; prayer
Sunnat: (Sunnah)	Practice of the prophet Mohammed (pbuh.) a religious ceremony.
Hazrat:	Majesty , dignity, highness, gentleman
Hijri:	Muslim era; Hijra calendar

Chapter -1

Introduction

The history of India’s struggle for freedom makes an inspiring and thrilling saga. Here is a story of indomitable and sacrifice of an ancient people ceaselessly fighting for their freedom. The great men of history have contributed to the development of the human spirit by conscious starving to establish our freedom. Freedom is not mere expression of individual caprice, but is possible only through discipline. The ethical importance of a freedom movement depends upon the form and level of spirituality, which has been possible to achieve. In the case of a social group based on religion, its culture and religion play an important role in crystallizing its concept of freedom.

Muslims of this subcontinent had their own distinctive culture, for the understanding of which no element is more significant than the understanding of their religion. According to Hegel, religion is “The sphere in which a nation gives itself the definition of that which it regards as the true.”

The history of our freedom movement has been a developing process, led by reformers, rebels and revolutionaries. Reformers preached a way of life, which according to them would regenerate the nation, and make it realize it ultimate destiny. The rebels took up the sword against the British to wrest power from their hands and to force them to leave the shores of India. The revolutionaries propounded political theories and suggested revolutionary alternatives, when the British would be compelled by the force of circumstances to hand over power to the peoples of

India. The methods and fields of activity of the leaders in these three distinct categories may have been different, but their goal was common, namely the freedom of the country.

The freedom that our nation enjoys today is the product of a great historical process, which found its fulfillment in the first half of twentieth century. Through the lives of our heroes of history, can show retrospectively how the present grew out of the past as its inevitable outcome. The consciousness of our destiny as an independent nation is a recurring phenomenon in our long a sustained struggle for freedom, and out of this grew the consciousness of our right of self-determination. It was not an isolated event, but merely an outcome of a historical world force. The American and French revolutions had thundered from the rooftop of the world for the right of national self-determination.

The struggle for freedom actually began in the second half of the 19^{th} century in an organized manner. Though isolated attempts were made in the various parts of the country to bring the British rule in India to an end about a century ago. The heroes of our freedom movement came from every corner of the country. They did not speak one language; they did not belong to one religion or caste. They dissolved all narrow considerations the people of different regions and religions were united for the single cause of independence of their motherland. One of the important aspects of the history of Indian nationalist movement is the role played by the Ulama in the liberation of the country. The Ulama not only participated in the freedom movement, but also led it from the front and made numerous sacrifices for the motherland.

1.1-Ulama :

Since the introduction of Islam to the subcontinent, the Ulama had played a major role both in society and in the exercise of authority. The Ulama in the Indian subcontinent have usually been content with an excelled position in the power structure as consultants on religious matters. The Ulama in India were often subservient to Muslim rulers but remained influential in issues related to Sharia (Islamic Law) .The Muslim divines, called the Ulama were the authoritative interpreters of Islamic law. They were highly influential body and their fatwa was sought on all religious questions in dispute. The sultans consulted them not only on points of Muslim Law but also all matters of state policy. Being the recognized interpreters of sharia they exercised two very important functions. First, they were the crowns advisers in matter of policy affecting religious issues, secondly they held a virtual monopoly of the judicial office in the state. With the rise of British power and decline of the Mughal courts, the Ulama lost their influence on the establishment both in their formal and informal capacities and the new rulers excluded them from their traditional role in the interpretation and administration of law. The Ulama thus have a great importance in the Muslim community.

Fearing that being governed by a legal code not rooted firmly in the Sharia and administered by non-Muslim would result in misguidance of the Muslims, the Ulama restored to issuing more profusely than ever before religious edicts called fatwas. To disseminate instruction in the Sharia. These were received readily , indeed demanded , by ordinary Muslims who turned to the Ulama and Sufis for guidance in these confusing times. The fatwas also served as the major instrument in the reform efforts of the Ulama , they used fatwas to correct the beliefs and practices

of the masses. As we will see in the chapters to come, fatwas were also used to guide the political views and actions of the Muslims, and become the primary means through which the Ulama exerted political influence.

1.2-Muslim Rule in Indian Subcontinent:

The historic year 712 A.D. is well known to all when Mohammed –Bin-Qasim appeared and establish Muslim rule in Sindh up to Multan.[1] As soon as Qasim was on the throne, he guaranteed freedom of worship for all, which was particularly welcomed by the oppressed Buddhist of Sindh and entrusted both Brahmins and Buddhist with responsible posts in his administration. Thus, following three centuries of Arab rule, the Turkish Ghaznavids appeared in the subcontinent and their rule over the Peshawar region, Punjab and Multan were lasted for two hundred years. Until the middle of the twelfth century.

It was only after Mohammed Ghori's conquest of Delhi and Ajmer in 1192 A.D. that Muslim rule began to be established over the whole of the North of the subcontinent. This phase of the early Muslim rule in the Northern plains of the subcontinent generally referred to as Sultanate period.

Witnessed the rise and fall of five dynasties in about three hundred years, between 1206 A.D. and 1526. A.D. Thus, the brief history of Muslim rule in India proves that the Muslims had a glorious past in India and there are full facts on their part to regard India as their domicile[2].

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[1] Padmasha.(1980). Indian National Congress and the Muslims (pp.5-6)New Delhi:Rajesh publications, Ansari road, Darya Ganj.

[2] Ibid.

In 1526 A.D., Babar invaded India and, winning decisive victory at Panipat , became the first of the Mughal Emperors. When he died at Agra in 1530 A.D. His Empire extended from the river Amu in central Asia to the Gangetic delta in lower Bengal[3]. The Mughals completely identified themselves with the interests of their conquered subjects and ushered in a glorious chapter of history during their rule. They have made a lasting contribution to the cultural heritage of this subcontinent. The Mughal emperor Akbar, in his desire to placate Hindus, tried to bring about a synthesis between Islam and Hinduism, thus establishing an era of unprecedented religious tolerance. Moreover, the generosity, fraternity and religious tolerance of Akbar the great needed emphasis on the fact that there was smooth relations between Hindus and Muslims. Akbar ‘successors proved to be benevolent and farsighted rules. At the time of the death of Aurangzeb the Mughal Empire extended from the Karakoram Mountains and the Oxus river in the North to the Kaveri river in the South and from Persia on the West to Burma in the East[4]. The Mughal Empire was the largest and the most prosperous of any in the world at that time. Its system of government and administration guaranteed peace and order over a vast region and offered unique opportunities of advancement in Arts and letters. Its achievements constitute a brilliant chapter in the history of world civilization.

The power of the Mughals increased with the passage of years until the days of Aurangzeb. It had reached its high-level water mark. The central authority at Delhi was very strong. And all embracing law and order being well kept in its far-flung territories, and a responsible degree of prosperity being shared by people.

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[3] G.Allana.(1983). Eminent Muslim freedom fighters,(p.11)Delhi:Neeraj publishing house.

[4] Ibid, pp.14-15.

1.3- Socio-Political Condition of India in Eighteenth Century:

For fifty years Aurangzeb held the reins of an empire unequal in size, population and wealth among the policies of the contemporary world. In the discharge of his extremely onerous duty he had shown a devotion , assiduity , courage and calmness which mark him out as a unique ruler of men. In personal life he was the model of a good man. He was free from the vices so common among Asian potentates and princes. He lived simply, nay, austerely[5].

Aurangzeb died in 1707 A.D., and in less than fifteen years the prestige of the Mughal monarchy had reached its nadir. After Aurangzeb's death the pace of disintegration became precipitate. The years 1716 A.D. to 1719[6] A.D. saw three puppet kings succeeded one another on the throne, at the pleasure of the Syed brothers. In 1739 A.D. Nadir Shah looted Delhi and massacred its inhabitant. In 1757 A.D. the battle of Plassey was fought and a rich fruitful province came under the sway of the East India company. Seven years later, the Mughal Emperor and the Nawab of the Awadh were defeated at Buxar. By the end of the century, Ranjit Singh had occupied Lahore and Mahade Sindhia was supreme at Delhi. Attempts made by Hyder Ali and Tipu to reverse the trend of events in the South failed in spite of their bravery ability and resourcefulness[7].

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[5] Tara chand(1972).History of freedom movement in India vol.I(p.35).New Delhi:Ministry of Information and broadcasting, Government of India.

[6] S.M. Akram,(1992). Indian Muslims and Partition of India(p.9). Atlantic Publishers and distributors

[7] Ibid.

The same process of disintegration was visible in the life of the community. This was worst period in the Shiah Sunni relationship. Sectarian antagonism had created a gulf between various sects of Islam in India. This antagonism had enabled open hostility to creep in, and the Muslims of India were a house divided against itself, and the foundation and fabric of Muslim rule stood badly shaken.

Politically the eighteenth century remained a period of defeat and disintegration but in the cultural and religious spheres, it was a time of reconstruction. This century in India was characterized by brisk activities for social reforms, moral uplift and spiritual regeneration of the Muslims. The decline of the Muslim political power and the consequent establishment of British hegemony in Northern India created a stir in sensitive minds. Many social vices like parasitism, extravagance and indolence – which had developed during the period of political decline , and had now assumed threatening proportions called for immediate steps to check the pace of moral spiritual degeneration of the Muslim people. The Christian Missionary propaganda further provoked wide spread religious activity to check the infiltration of Christian ideas in the ranks of the Muslims[8].

1.4- Shah Waliullah As a Reformist:

In the eighteenth century Shah Waliullah of Delhi (1703 A.D. -1762 A.D.)[9] had initiated a powerful movement for the revival of Muslim religious learning in India. Shah Waliullah , son of distinguished scholar (Shah Abdur Rahim) who had participated in the completion of the famous Fatwa-i-Alamgiri, he was born four

[8] Datta K.K.(1985). Comprehensive History of India, vol.XI (p.748). People's publishing house.

[9] Ibid.(pp.748-749).

years before the death of Aurangzeb. He was educated by his father, and later completed his studies in Hijaz. When he was still abroad, he was receiving reports of chaotic conditions from home and was advised to stay on in Arabia. He spurned this advice and returned home to take up the task of spiritual regeneration and consolidation. In the course of a well regulated life, he collected the books from library on various branches of Islamic thoughts, beliefs and learning which were well studied to religious needs of the subcontinent and marked the beginning of a new era.

He translated the Holy Qur'an into Persian and wrote learned works on Hadith[10].Waliullah's life covered a period of continuous internal strife, political changes and foreign invasions. The Muslims weakened by parochial political ambitions, as also by dissensions over dogmas and social abuses, were in capable of preserving the old political cum social order.

This was the pitiable state of the central authority at Delhi, and such was the miserable lot of the Muslims of Delhi. Shah Waliullah had developed a sentimental attachment to that city, and his mind was aggrieved at the sufferings of the Muslims of his day and, while other minds were stricken with despondency and terror, Shah Waliullah faced them boldly. His analytical mind began to analyze the causes that had brought about this sad state of affairs, and he was already formulating bold policies which he planned to place before the Muslims to follow, if they wanted to bring about their spiritual and material regeneration.

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[10] Banerji A.C.(1981).Two Nations ,The philosophy of Muslim Nationalism(p.45). New Delhi: Concept publishing company.

He began to write open letters to the Mughal rulers bitterly criticizing them for their inefficiency[11], indolence and corruption, calling upon them to give up their life of selfishness and to manfully shoulder the burden of their responsibility in a spirit of righteousness. shah walliullah also addressed the Muslims soldiers ridiculing them for living a life of ease and in forgetting to inculcate within themselves the spirit of jihad. He criticized them for their un-Islamic practices , such as drinking wine and oppressing the people in order to extort monies from them. To the artisan and worker and peasants, Shah Waliullah gave a message of awakening, saying that they must realize that on their efforts depended the economic prosperity of the nation, and therefore they must devote their attention to their work in a sprite of dedication, to the utter exclusion of immoral pleasures.

Shah Waliullah's concept of socio-political development has a refreshing novelty. Instead of proceeding on the traditional basis of the Muslim world under a Calipha exercising authority derived from the Prophet, he formulates the theory of progress from smaller to bigger units.

”حضرت شاہ ولی اللہ محدث دہلوی کی ذات گرامی کو صرف ہندوستان ہی میں بلکہ پوری دنیا میں عوامی انقلاب اور قوموں کی آزادی کا اولین رہنما کہا جا سکتا ہے کیونکہ حضرت نے اس زمانے میں اسلامی جہاد کی حقیقی روح کے ساتھ انقلاب نو کا عملی اور فکری نمونہ دنیا کی سامنے پیش کیا۔ جس انقلاب فرانس (1789) کو رونما ہونے میں ۵۰ سال باقی تھے جسے تاریخ عالم میں اولین عوامی انقلاب کی حیثیت حاصل ہے۔ شاہ صاحب نے ہندوستان کی سرزمین میں اقتصادیات اور سیاسیات کے وہ اصول مرتب فرمائے جو آج بھی اقوام عالم کے لیے نشان راہ ہیں۔ یہ زمانہ تھا جب کارل مارکس اور انجل کو پیدا ہونے میں پوری ایک صدی باقی تھی۔“

11 G.Alana (1983),op.cit.(pp.41-42)

(Hazrat Shah Waliullah's[12] *Mohadis Delhvi'spersonality can be called not only in India but throughout the world the very first leader of the world wide national freedom and revolution of the nations. Because Hazrat presented before the world the real sample of Islamic Jihad and modern revolution, whereas the French revolution (1789) took place after fifty years. Which is known as a very first worldwide national revolution. Shah walliullah has presented principles of politics and economics on the lands of India which are referred world wide as guidance for all the nations. These ideas were proposed hundred years before the birth of Karl Max and Engel.)*

One interesting aspect of Waliullah's thought is the stress which he lays on the maintenance of an economic balance between the ruling classes and the people. The whole philosophy and political movement of Shah Waliullah was based upon two fundamental principles, i.e. the Quranic way of life and economic balance in the lives of people. Shah Waliullah was a prolific writer, having written twenty six and twenty five[13] major works in Persian and Arabic respectively, besides many minor treaties. His teachings have catholicity in their approach to theological problems, as he was eager to work for Muslim unity and Muslim solidarity. Besides his translation of the Holy Qur'an in Persian, his Hujatullah- ul-balighah in Arabic is in a sense veritable encyclopedia of religious science. His works also dealt with Hadith Sunna and jurisprudence .

Iqbal describes Shah Waliullah as the last great theologian of Islam; he was at any rate the last great theologian of Mughal Empire[14].

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[12] Farooq Argali,(2011). Fikre watan(pp.54-55). Delhi:Fareed book Depot.

[13] G.Alana (1983),op.cit.(p.47).

[14] Banerji A.C.(1981),op.cit.(p.46).

1.5 Shah Abdul Aziz:

Shah Waliullah died in 1763[15] A.D. Shah Waliullah's mission was carried on by his four gifted sons and a host of disciple and peoples. The most influential of Shah Waliullah's sons was Shah Abdul Aziz, who refused an offer of appointment at Calcutta madarsa and devoted fifty years of a dedicated life to give solace and spiritual guidance to Muslim India.

Shah Abdul Aziz, continued the reformatory work started by the Shah Waliullah, but directed his political endeavors against the British rulers who had , by his time , became the greatest danger to the sovereignty and independence of the country. Shah Abdul Aziz was one of the most erudite scholars of his time hailed by some of his contemporaries as the Siraj-al- Hind[16] (Light of India).

Shaikh Mohsin bin Yahya Turhati writes in the Al-Yan'e-al jani,

"He, (Shah Abdul Aziz) occupied such a place of distinction and fame that the people all over India deemed it a privilege to be taught by him or even his disciples------ non could be compared to him in any branch of learning. It was through his ready wit that he silenced his adversaries by clever and amusing remarks. His gift of the gab , cogent arguments and excellent mode of expression had gained for him a place of eminence amongst his contemporary scholars[17]."

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[15] G.Alana (1983),op.cit.(p.48).

[16] Nadvi Syed Abul Hasan Ali,(2004). Saviours of Islamic Spirit, vol.IV (p.251). Nadwa Lucknow: of Islamic research and publications.

[17] Ibid.(p.254)

Shah Abdul Aziz carried on the spiritual mission on the lines and pattern set by his father, i.e. on the one hand he thought and preached to reform the people and on the other hand he established a centre to implement his revolutionary program. The important persons of this movement were, Syed Ahmed Shahid, Ismail Shaheed and Maulana Abdul Hai and Shah Ishaque was the representative of Shah Abdul Aziz[18].

After the completion of this preliminary work , Shah Aziz issued a fatwa to the effect that the whole of subcontinent had become Dar-ul- Harab. Shah Aziz was busy in carrying on his educational , religious ,philosophical and political movement and in the meantime , the revolutionary party which he had established for the purpose of jihad, also started its activities under the leadership of Syed Ahmed Shaheed.

1.6 Opposition to the British Rule by Shah Abdul Aziz:

In so far as the challenge posed by the growing British political influence in India and the resulting loss of power by the Muslim was concerned , the Shah made a realistic assessment of the then obtaining situation. His pronouncements on this issue speak of his acumen and farsightedness befitting a scholar and reformer. The political condition in India , however, changed dramatically soon after the death of Shah Waliullah. Within three years of his death the East India company grabbed the Diwani rights over Bengal , Bihar and Orissa, the company was awarded the districts of Banaras and Ghazipoor as its jageer.and the Mughal emperor Shah Alam-II was left only with the province of Allahbad and the pension allowed to him by the company.

[18] Ubaidulla sindhi.(1952). shah walliullah aur unki siyasi tahrik , (p.63) Karachi: Sindh sagar academy .

Shah Abdul Aziz was engaged in teaching and preaching at Delhi but he had kept himself informed of the happenings in far -flung parts of the country. He viewed these developments pragmatically and reached the conclusion that Britishers were the real enemies of whatever influence and prestige Indian Muslim still enjoyed in the country. One of his Arabic couplets points to the danger the British power was likely to pose even beyond the frontiers of Indian subcontinent. The Shah had written:

I see these Britons,well- heeled,

Provoking sedition between Delhi and Kabul.

The Shah was the first scholar , so far as we are aware to declare India under an alien rule as the Dar ul Harab (Abode of the war)[19]. His elucidation of the reasons for holding this view is indicative of his insight into Islamic jurisprudence as well as his courage and realism in forming an estimate the then political situation in the country.

Shah Abdul Aziz had thus far sight to perceive the impending danger to the freedom of the country and its consequences for Indian Muslims. He also whatever was possible from him in the circumstances he was placed : it was his un compromising antagonism towards the British which had initiated the jihad movement headed by Syed Ahmed Shahid , his spiritual disciple , and Shah Ismail Shahid , his nephew. It was the spirit of the Shah which also inspired Wilayat Ali , Ahmed ullah and Abdullah to continue the armed struggle against the British power in the North West of India in most adverse circumstances . This great movement of reform and regeneration of Islam, the like of which had never been witnessed earlier in this

[19] Nadvi,op.cit.(p.266).

country . A number of leaders like Liyaqat Ali of Allahbad , Ahmed ullah shah of Madras, Haji Imdadullah Thanvi and Hafiz Zamin Shahid in the uprising of 1857 and continued to inspire the religious scholars who actively participated in the struggle for freedom of country up to 1947[20].

1.7-Movement of Syed Ahmed Shaheed:

The most powerful movement for the reform of Muslims social and religious life initiated during this period was the movement of Syed Ahmed Shahid of Rae Barelli (1831 A.D.)[21] a since some of the features of this movement were similar to those of the Wahabi movement of Arabia. The followers of Syed Ahmed came to be regarded as Wahabis.

However, the first organized attempt to drive out the British and restore the Muslim rule was made by the Wahabis . Under Syed Ahmed of Rai Barelli. This movement spread throughout the country particularly in Bengal , Bihar , Uttar pardesh ,Panjab and North –West frontiers provinces. It continued for about half a century.

When the Syed Ahmed Shaheed analyzed and examined the causes of the failure of Muslims rule and the collapse of Muslims as a nation, he came to the conclusion that the basis was the absence of spirit of jihad or the spirit of sacrificing oneself for higher cause of Islam. Now the restoration of Muslim political prestige and the revival of the spirit of Islam was impossible without the awakening of the spirit of jihad. The subcontinent was already declared as Darul Harab by Shah Aziz,

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[20] Ibid.(p.269)

[21] Chopra P.N.(1979). Role of Indian Muslims in the struggle for freedom(p.04).New Delhi: Light and Life Publishers.

therefore , it was religiously incumbent upon every Muslims to do away with atheism and apostasy.

The Syed Ahmed wanted to wage jihad against all atheistic elements . Syed Ahmed dislike the English for the obvious reasons that they had derived Muslims of their sovereignty in the subcontinent.

Maulana Hussain Ahmed Madani a renowned scholar of Islamic ideology and theology, while summing up the Syed's mission , remarked that , the Syed regarded India as his motherland and wanted to fight against the English who were a foreign nation and had established their rule here by force. By waging the Holy war, he did not mean to establish his personal rule but he wanted to establish the kingdom of God in India. by Jihad he wanted to liberate, even the Hindus from the tyranny of company's rule. The Syed Ahmed had no definite future plan to be implemented after his victory but he made the Hindus realize that they should regards his efforts as a source of strength for their country . The invitation of Syed Ahmed to Hindu-Muslim to help him and participate in the war against the Sikhs , and the appointment of Raja Ram a rajput as artillery officer is an indication of the fact that he had no intention to enslave the Hindus but to make them a partner in government to be established after the victory.

This attitude of the Syed Ahmed towards the Hindus proves that his was not only a communal movement but he invited even non-Muslims to cooperate with him to oust the foreign rulers. He waged the war against the Sikhs because they did not only persecute Muslims, in the Punjab but they were also a friend of the English. ---Lastly the Syed Ahmed movement was democratic in nature and not personal or

dictatorial[22]. The movement of Syed Ahmad was not confined only to frontier but his followers and disciples were trying to carry his message as far as they could. People were helping them, morally, financially , physically and by other means too.

It was one of the earliest most consistent and protected and "The most remarkably anti British movement which dominated the Indian history of the ninetieth century." (William Hunter, Indian Musalman)

1.8-Faraizi Movement:

Two movements in Bengal proper, having close resemblance with the Wahabi movement , assumed a political cum economic complexion . The first was the Faraizi movement founded by Shariatullah born in 1781 A.D. [23] in the village in the district of Faridpur. (now in Bangladesh) , he went to Mecca in early age and spent about 20 years in Arabia on theological studies. Anticipating some of the ideas of the later Wahabi movement he denounced what he considered un Islamic practices followed by his contemporaries insisted upon Puritanism in belief and conduct, and declared Bengal under British rule as a Dar ul Harab[24]. His tremendous popularity amongst rural people both Hindus and Muslims very soon earned him the wrath of rich Muslim zamindars for his religious and social reforms. The more he was

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[22] Madani Hussain Ahmed,(1999).Deoband: Naqsh -e-Hayat,vol.II (pp.18-24). Maktaba-e-Diniyat.

[23] Ray Sanfimoy,(1983). Freedom Movement and Indian Muslims(p.04). People's publishing house.

[24] Banerji A.C.(1981),op.cit.(p.66).

persecuted the more did he become the symbol of a new awakening amongst the peasantry.

After his death in 1840 A.D. his son Mohammed Mohsin (1819 A.D. -1862 A.D.) better known as Dudu Mian followed the footsteps of his great father and earned for him a distinctive place in the struggle for India's freedom.[25]

1.9 -Movement of Titu Mir:

During the life time of Shariatullah, Mohammed Nasir Ali (Titu Mir)[26] developed similar movement amongst the poorer section of the peasantry in an round 24 parganas and Nadia. Initiating the religious reform like his great contemporary , he very soon gave political complexion of the current socio-religious revolt like his younger contemporary Dudu mian. Titu mir preached non –cooperation with the British government because he found a clearly hostile climate in administrative services and judicial tribunals. From the official point of view his movement was a threat not only to the lawful interest of the planters and the zamindars but also to peace in extensive rural areas . His career had a tragic end: he fell fighting in an armed encounter with British contingent in 1831. A.D.[27] Titu Mir's movement collapse after his death. Before his death , Titu had said that , "India will be free one day but after innumerable sacrifices. The sun of freedom should now rise and will rise one day."

Titu's activities are linked in the long chain of Syed Ahmad's program. The Bengal of Titu's time was not different from other regions of India political bondage ,

[25] Ibid.
[26] Ray Sanfimoy,(1983).op.cit.(p.07)
[27] Banerji A.C.op.cit.(p.67).

economic slavery , social degradation and educational backwardness had dealt a death blow on Muslims on Bengal as well as in the whole of India .

Titu Meer's slogan for freedom was not new but he , being one of the common folks rose to oppose the tyrant forces. His was , off course , the first popular Muslims movement in Bengal , against the English imperialism and treachery.

1.10 The Wahabi Movement:

The **s**econd phase of the Wahabi movement was definitely anti-British. The leadership was assumed by Wilayat Ali and Enayat Ali of Patna. After 1847 A.D. when the whole of Panjab went to the direct occupation of British Raj , the Wahabi movement assumed its anti-British imperialist color. Wahabi's started full preparation for a total war against the British rule in India from their base camp at Sitana.[28]

The result of direct military confrontation between the Wahabis and the British was the surrender of Wilayat Ali and Enayat Ali in 1847 A.D. ,[29] sent to Patna, they were bound down on bail. Returning to the frontier in 1851 A.D.[30] Wilayat Ali died in 1852 and Enayat Ali functioned as leader from Sitana till his death in 1858. A.D. [31]

The Wahabi movement had far greater importance. It produced capable leaders , it developed a highly effective organizational machinery. It was an all India; it covered provinces in North India and extended to South India. it was successful in enlisting

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[28] Ray Sanfimoy,(1983).op.cit.(p.14)

[29] Banerji A.C.op.cit.(p.65).`

[30] Ibid.

[31] Ibid.

Hindu cooperation to some extent . The British government found it necessary to detain a few Hindus for pro- Wahabi activities .

Syed Ahmed's letter to Hindu Rao of Gawaliar seems to disclose a plan to enlist the support of Hindu ruling princess for Wahabi cause.

According to Dr. Q.Ahmed :

"It is evident that such a wide spread movement could not have been sustained for long without the active support of wider non-Wahabi masses. The participation of Hindu bankers and Brahmin pandits to this question to transmit funds to North-West frontier. The letter addressed to Hindu Rao , the brother in law of Daulat Rao of Sindhia , by Syed Ahmed seeking his support against the common jihad to end British rule also proves beyond doubt that the pioneers had to common cause under the stress of political and military necessity."[32]

According to professor Amalendu Dey :

" *Wahabi movement entered upon new phase of directly anti British struggle after 1847. Since the Hindus showed sympathy to this movement. There may not be general involvement of Hindu masses. But their sympathies are unmistakably clear. British government felt very concerned and arrested few Hindus as well.*[33]

The Wahabi movement was the most remorselessly anti- British and this sequence was maintained in all their activities. It left behind an inspiring tradition of a heroic and sustained struggle against the British and also a model for the formation of a

[32] Ray Sanfimoy,(1983).op.cit.(p.19)

[33] Ibid.(p.20)

well knit. All India political organization to conduct the struggle. After this expedition , nothing important happened till 1857 A.D. . In the great upheaval of 1857 A.D. , which shook the foundation of the British rule , the Wahabis can not be set to have played a very prominent role, yet they did not sit un active.

1.11-The Revolt of 1857 A.D. :

The great uprising 1857, which began sepoy mutiny on 10th May in Meerut,[34] was an event of great historical importance. Though the subject need a separate treatment so far as Indian Muslims are concerned, it needs mention that this so called mutiny very soon turned into a mighty revolt of the Indian people under the inspiring leadership of the few dispossessed Indian native rulers of the time and , in many places .

The culmination of the traditional opposition to British rule came with the revolt of 1857 A.D. in which millions of peasants , artisans and soldiers participated. The revolt of 1857 A.D. was to strike British rule to its roots. It was therefore a nearly national revolt against slavery as could happened in the circumstances. Traditional historians refer the names of Nana Saheb, Tatiya Tope , Kunwar Singh , Rani Laxmi Bai of Jhansi as the valiant heroes. Off course, they cannot be forgotten. Mangle Pandey who raised the banner of revolt is also remembered, but few remember Maulvi Ahmedullah sharif of Faizabad[35] who played a prominent part in organizing the rebellion against the British rule in 1857 A.D. . The revolutionary forces under him inflicted such heavy losses on the British that they declared an award of Rs. 50,000/- for his capture, dead or alive. He was betrayed by the Raja of Powain for

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[34] Ibid.

[35] Ibid.(p.21)

the vast some of money. He was shot dead. His head cutoff and sent to his British master.[36]

Another outstanding figure was the great politician Azimullah khan who acted as a Vakeel (lawyer) of Nana sahib in Kanpur in 1834 A.D. [37] He propagated anti-British feelings among Indians and took prominent part in the great Revolt of 1857 A.D. .

So ,in the 1857 A.D. revolt by Indian troops against the British government ; the disciples and followers of Shah Abdul Aziz took an active part. Most prominent among them were Haji Imdadullah , Maulana Qasim Nanotvi and Maulana Rasheed Ahmed Gangohi.[38]

In 1856 A.D. , a meeting of all senior Ulama of India was called up in Delhi, in this meeting Maulana Qasim Nanotvi is reported to have said :[39]

"Aren't you aware that the British are sitting right on our heads .they have laid a snare of their rule throughout the country. Be prepared for some rather decisive battles against them. We will either be cut to pieces or fight against them right up to the end. We will not allow the British to live in this country." one the words of Maulana Nanotvi a firm decision was made to free India from the clutches of the British.[40]"

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[36] Ibid.

[37] Ibid.(p.22)

[38] Hussain S. Abid, (1965). The Destiny of Indian Muslims(p.42). Asia publishing house.

[39] Farooqi Diyaur Rahman.(2006).The ulma of DeobandTheir majestic past(pp.33-34). Karachi, Pakistan: Zamzam Publishers.`

[40] Ibid.

These Ulama inspired the people to fight ,back the British rulers and declared India as Darul-Harab.With this declaration it became a religious obligation for the Muslims to wage war against the Britishers. It was in this defiant mood that they fought shoulder to shoulder with the rebels during the mutiny of 1857 A.D.

1857 A.D. , in the history of India was full of incidents of bloodsheds. When one describes the happening of this period , ones hair stand on end. The revolt having been unsuccessful led the English to take revenge. Tyranny and murder all around was rampant . the Muslims particularly, were the target of the English anger. Their industry was destroyed. They were tortured and punished in many ways. Even their religious faith was at stake.

According to sir Alfred Lyall , after the revolt of 1857,

“ *The English turned fiercely on the Mahomedans as upon their real enemies and most dangerous rivals; so that the failure of the revolt was much more disastrous to them.(Muslims) than to the Hindus.*[41]

Describing the cruel revenge of the Britishers ,Khaliq Ahmed Nizami writes:

“Thousands of Muslims were put to death merely on suspicion. Thousands of Muslims householders were deprived of food and hundreds of nobility rendered helpless due to poverty.”[42]

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[41] Tara chand.(1972).History of freedom movement in India, vol.IV.(p.349). New Delhi: Ministry of Information and broadcasting, Government of India.

[42] Siddiqui Ziaur Rahman.(2004). Freedom movement and Urdu prose.(p.18).Kanpur: Vikas Prakashan,

Field Marshall Ld.Robert in his book , 'Forty one years in India' has thus describing the heartrending incidents of 1857:

" The mutiny resulted into hanging of 27000 rebellions Muslims. Other who were slaughtered in the general carnage have no count."[43]

In short no distinction was made among men , women , aged and children. When a census was taken of the Muslim population after the mutiny it amounted to just one fourth of the original population.

With the events of 1857 A.D. came the climax of this age of calamity and crisis. The Mughal Emperor came to an irrevocable end; the light finally left the lamp that had flickered for a century and a half. The British were now the supreme rulers of the country, the arbiters of the nation's destiny. There was a general massacre of Muslims. The Ulama were ruthlessly put to the sword. Along with the destruction of Delhi came also the end , one after another , of its seminaries and educational institution. The Ulama and religious leaders who escaped martyrdom were taken to the Andaman islands (kala pani) where they ended their utter helplessness after having suffered all kinds of tortures and ignominies.

Now the light of knowledge had completely been extinguished in the country, nor was there the least vestige of power and sovereignty left in the hands of the Muslims. The last of Mughal emperor , Bahadur Shah Zafar[44] had been arrested and deported from the country. The red fort was a picture of desolation and the great

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[43] Ibid.(p.19).

[44] Kashyab Subhash C.(1990). History of freedom movement.(p.20). New Delhi: National publishing House.

Jama Masjid of Delhi in utter ruin. The educational institutions that had been imparting instructions to the Muslim youth had all closed down after the establishment of the British rule.

One of the effect of the revolt was that the Muslims renaissance , which has been growing in Delhi before the revolt , suffered from an irreparable setback. The culture blossoms were blighted .

The post mutiny period contributed towards the consolidation of British rule, the total collapse of Indians particularly that of the Muslims and the political awakening and increasing consciousness of the people of India.

Muslims, being downgraded from a ruling nation to an oppressed national minority, roused to the occasion to accept and respond to the challenge to time and fate. Jamal uddin Afghani, Sir Syed Ahmed Khan , Syed Ameer Ali and scholars of Deoband and other institutions did as much as they could, in their own way to lead Muslims to a right path.

The outstanding thinkers who exercised enormous influence on Muslims opinion was Jamaluddin Al Afghani (1837 A.D. -1897 A.D.) a pan Islamist but a modernist reformist. Under his influence, in India Ulama worked for independence in cooperation with Indian National Congress. Afghani gave the clarion call for Muslims resurgence and crystallized the Muslims minds in its anti-Western stands by pointing out that the principal enemy of Islam is Europe in general and Great Britain in particular[45].

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[45] Tara chand.(1972).History of freedom movement in India, vol.III.(p.232). New Delhi: Ministry of Information and broadcasting, Government of India.

Jamal uddin Afghani came in India, and preached a pan Islamism for the salvation of Muslims of India. Sir Syed Ahmed Khan sought practical alliance and compromise with English thought Western education introduced at Mohamadan Anglo Oriental College Aligarh. Some the scholars established religious institution such as the famous school of Deoband and Nadwat-Ul-uloom to quip Muslims with real Islamic education so that they may face and tackle new dangers and problems. Sir Syed Ahmed Khan and Ameer Ali were in favor of Western education. But Jamaluddin Afghani and Deobandis were against the all cooperation with the English. Sir Syed Ahmed Khan and Ameer Ali wanted to explore the new world through Western education and philosophy. The Ulama , on the other hand wanted to revive past glory of Islam.

In 1858,[46] when the British government had put down the revolt a reign of terror was established over the country together and reviewed the situation. Ulama decided to change the field of their activity and to transfer their mission from battlefield to school. One group went into exile to Mecca with Haji Imdadullah , and the other led by Maulana Mohammed Qasim Nanotvi established a religious seminary at Deoband.(Saharanpure District) to replace the Delhi school of Shah Abdul Aziz.

(which had to close down during the holocaust of 1857) and to be used as a centre of propagating their religious and political ideas. Thus the Deoband seminary,[47] which had drawn its inspiration from Shah Waliullah's idea of a social revolution and to some extent from his concept of religious reform, became a strong hold of

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[46] S.Abid Hussain (1965),op.cit.(p.42)

[47] Ibid.(p.43)

opposition to the British government as well as to modern Western civilization. An opposition that had taken roots in the minds of the Ulama and masses. A number of similar schools were established in the neighboring districts.

1.12- Foundation of Dar-ul-uloom Deoband:

Most important of these was the seminary at Deoband which according to the foreign observer is "Next to the Azhar of Cairo, the most important and respected theological academy of the Muslim world."[48]

The establishment of Dar-ul- uloom Deoband in 1867 A.D. [49] was a reflection of the uncertain social , political , religious and economic situation prevailed in the post tiny period. Muslim intellectuals and theologists had been feeling the need for a revolutionary institution since the unsuccessful mutiny of 1857 A.D. in order to liberate the country from the foreign yoke and secure political independence through peaceful means.

A group of Ulama who had actively participated in the revolt and had organized a mass movement against British rule with its centre at Shamli in the Muzaffar Nagar , district of Uttar Pradesh , invaded the wrath of the government and established a school at Deoband at Saharanpur district to train religious leader s for the

[48] Akram.(1992),op.cit.(p.115).

[49]Farooqui Ziaul Hassan.(1963).The Deoband school and Demand for Pakistan(p.22).Delhi:Asia publication.

community. Prominent among them were Mohammed Qasim Nanotvi (1837 A.D. - 1880 A.D.)

and Rasheed Ahmed Gangohi (1828-1905) , both followers of Haji Imdadullah who migrated to Mecca in 1857.[50]

Maulana Qasim Nanotvi laid the foundation of a madarsa in Deoband under a pomegranate tree. This madarsa is called Dar-ul-uloom (House of knowledge) Deoband and its students are regarded to as the Ulama of Deoband. Its first student was Maulana Mahmood ul Hasan and Mulla Mahmood was its first teacher.[51]

The founder of Deoband seminary Maulana Mohd.Qasim Nanotvi and Sir Syed Ahmed Khan the founder of the Aligarh University were pupils of the same master but there was a world of differences in the character and disposition of the two leaders.[52] Sir Syed was the inheritor of the best traditions of the Muslim aristocracy, and Maulana M.Qasim represented all the characteristics of the man of religious learning and piety. During the revolt of 1857 A.D. , his profound patriotism and religious zeal compelled him to take active part in the fight against the British. He was made the commander of the forces, which served the tiny independent government setup in Thana Bhavan under Haji Imdadullah. This little army invaded the town Shamli and took it from the retreating British troops. But soon after this, news came of the conquest of Delhi by the British and could now be seen that the

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[50] Tara chand.(1972).History of freedom movement in India, vol.II.(p.384). New Delhi:Ministry of Information and broadcasting, Government of India.

[51] Miyan Syed Mohammed,(2008). Ulama-e-Haque Aur Unke mujahedana karname vol.I(p.51). Delhi:Al Jamiat book depot.

[52] S.Abid Hussain.(1965),op.cit.(pp.42-43).

tide had turned in their favor. To save themselves from the vengeance of the British, Haji Imdadullah , and a little later Mohammed Qasim Nanotvi evaded the warrants issued to arrest them and secretly proceeded to Karachi and sailed to Mecca for Haj. When Queen Victoria issued her famous proclamation general amnesty to all who had taken part in the revolt of 1857, Maulana Qasim Nanotvi returned to India.

After a few years when the seminary of Deoband was started, Maulana Qasim Nanotvi agreed to act as its director. In addition, during his visit to Deoband also lectured to the students of the higher classes. The life of extreme austerity and the severe ascetic discipline which the Maulana had been going through since childhood caused his health to breakdown, as he was entering middle age. The strain of the last Haj pilgrimage to Mecca was too much for him and died on 15th April 1880 A.D. at early age of 48 years.[53] The obituary notice written by Sir Syed who had always differed from him in religious, cultural and social outlook shows that he had the highest respect for the great personal qualities of the Maulana.

“ People had thought that after Maulvi Mohammed Ishaqe there would be no body who could equal him in all those qualities for which he was known, but the late Maulana Mohammed Qasim proved by his great goodness and godliness , his piety and humility, that among those who passed through the Delhi school. God had made another person like Moulvi Mohammed Ishaqe------- in this age of ours he (Maulana Qasim) may perhaps have been a little less than Shah Abdul Aziz in learning but he excelled him in all other things. He was really a man angelic

[53] Ibid.

qualities----- the seminary of Deoband is a worthy memorial to his greatness. It is the duty of all of us to endeavor that school may be placed on stable foundation.[54]

The Deoband school continued to develop as a centre of religious Puritanism and of love for political freedom and attracted students not only from all parts of India but also from some foreign countries, specially Afghanistan.[55] The school kept aloof from practical politics but strove to spread through its education among the religious class of Muslims the spirit of freedom which its founder had infused into it. Later on its branches were opened at various places such as Saharanpur, Moradabad, Thatta, Bareli and Thana Bhavan[56] etc.

The manifesto of the movement was worship of one God, justice and spiritual training and discipline. Three basic principles worked in its operation: namely to make India a great country of Asia from all points of view, to make India a federal state by uniting all local states and to introduce a uniform law over here with the purpose of doing away with socio-economic exploitation of the peasants, farmers laborers or in other words to ensure socio-economic justice to all. The political manifesto of Deoband was prepared by Imdadullah, Maulana Qasim Nanotavi, Maulana Raheed Ahmed and Maulana Mohammed Yaqub. The basic principle was that any one joining the academy and movement should accept the program and manifesto. One of the articles of the manifesto was that the organization would try to win the confidence of Kabul government. The organization also decided to follow strictly the instructions coming from Mecca where Maulana Mohammed Ishaque

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[54] Ibid.

[55] Ibid.

[56] Razvi Syed Mahboob.(1980).Tr.Prof.Qureshi Murtuza Hasain, History of the Dar-ul-uloom Deoband vol-.I.(pp.357-361). Deoband:Idara -e- Ihtemam Dar-ul- uloom.

had established the headquarter of the movement for the purpose of keeping relations for all Muslims states , in order to get their help for the freedom of India.

In their outlook, politics and religions are inter-twined. They never accepted the British sovereignty over India and in order to oust them from here, they established contact with Muslim states. They started many movements inside and outside the subcontinent to oust the British from here. In this connection, they joined the all Indian National Congress in 1885 A.D. and when in 1906 A.D. , the all India Muslim League was founded they did not join it but rather oppose it vehemently. They suspected Muslim League as a British sponsored organization.

The post mutiny period divided Muslims intellectually into two distinct group, one that wanted to compromise with the English headed by Sir Syed Ahmed Khan and the other did not like even to pay lip –deep loyalty to the British . The second group further split into two groups, one that joined the Congress like the Deobandis and the other did not join regarding it as a purely Anglo-Hindu organization. some of the Muslims remain passive spectators of all happenings.

In spite of this intellectual chasm, created among Muslims, Islam remained the basis of all their outlooks, mentalities and views. They interpreted Islam in different ways but none of them drifted away from its fundamentals. They drifted only in their means and approach to solve the political problems confronting them from, religious point of view.

The intellectual variety in political approach diversity in social outlook and differences in educational policies and philosophies was based on different interpretation of Islam, which reflects their religio-political awakening as well as it widened the sphere of intellectual culture.

The Deoband school produced philosopher, Mujahids , Imams, anti -English militants and warriors and above all the most patriotic freedom fighters. The founders of Dar-ul- uloom Deoband, namely Maulana Qasim Nanotavi, Haji Imdadullah and Rasheed Ahmed Gangohi, dreamed of imparting pure Islamic education to youths for countering western education and culture besides preparing them for the struggle against the British rulers. Their dream came true when revolutionary Ulama like Maulana Mahmood-ul- Hassan , Ubaidullah Sindhi , Maulana Hussain Ahmed Madani , to name a few emerged on scene . Of these Ulama Maulana Mahmood-ul- Hassan played pivotal role in the freedom struggle.[57] All the revolutionary activities of the Ulama revolved around him. The credit for infusing the revolutionary spirit in the Deoband goes to Maulana Mahmood-ul-Hassan and his disciples like Maulana Sindhi and Maulana Hussain Ahmed Madani. The most important revolutionary movement that originated from this organization was the Silken letter conspiracy.

1.13-Tahreek-e-Shaikhul Hind:

Shaikhul Hind Maulana Mahmood-ul-Hassan (1891-1920) was a towering personality of Dar-ul-uloom Deoband, who fulfilled the dream of Maulana Qasim Nanotavi. Maulana Mahmood-ul- Hassan served Dar-ul-uloom Deoband as a teacher. His life is full of revolutionary activities. Maulana Mahmood-ul- Hassan’s presence at helm of the Deoband gave the school a revolutionary character which it never had before. Besides, Maulana Mahmood-ul- Hassan’s audacious mission in

[57] Farhat Tabassum,(2006). Deoband ulama’s movement for the freedom of India.(p.98).New Delhi: Manak publication Pvt. Ltd.

Afghanistan and his subsequent journey to Mecca are clearly a high watermark in the nationalist efforts of the Muslims.[58]

The founding of Samrat-ul-Tarbiat[59] in the year 1878 A.D. [60]by Maulana Mahmood-ul- Hassan marked the beginning of a new chapter in the history of Muslim nationalism. This organization, which was meant to train the revolutionaries against the British force, was to become a forerunner to various other revolutionary organizations that were to spring up on the national scenario later.

Samrat-ul-Tarbiat soon became an umbrella organization that the leaders like Dr.M.A. Ansari, Hakeem Ajmal khan and Maulana Mohammed Ali regularly frequented Samrat-ul-tarbiat was an organization of the donors of Dar-ul- uloom Deoband. Because of the British intelligence, its work was conducted in a very confidential manner. Samrat-ul-Tarbiat proved very successful for Maulana Mahmood-ul- Hassan's ultimate aim of taking revenge of the mutiny.

According to Maulana Mohammed Miyan, the work of this organization started with the first batch of Deoband. He said:

"This batch consisted of students who were in this work in their respective areas." This statement indicates that the revolutionary movement was in operation since fifty years.[61]

Jamiat ul- Ansar emerged on the scene in 1909 A.D. [62] Actually, it was the same old Samrat-ul-tarbiat, which was in operation for thirty years to be precise since 1878.

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[58] Ibid.(p.109).

[59] Miyan Syed Mohammed, op.cit.(p.79)

[60] Ibid.

[61] Miyan Syed Mohammed.(1976).Asir-e-Malta,(p.24),Delhi: AlJamiat Book Depot.

Maulana Mahmood-ul- Hassan formed an academy for learning Qur'an known as Nazarat-ul-Maroof.[63] No doubt, the Britishers had come to India with the sole purpose of trade and commerce, but they gradually indulged in spreading Christianity. In order to fulfill their aim, a number of missionaries were set up. As a result, the Indian slowly drifted away from their own culture. It was not possible for them to remain mute spectators to the change.

About the aim of Nizarat-ul-Maarif, Maulana Hussain Ahmed Madani says:

"Its main objective was to instruct the western educated Muslim youths to shape and mould their lives in accordance with the teachings of the Qur'an and sunnat and abolish all forms of ill practices and evil deeds in their day today doing."

Although the Nizarit-ul-Maarif had been established for achieving the above aim, it had also worked as a revolutionary organization. This Nazrat-ul-maroof achieved national fame. It was receiving the aid of Rs.200/- from the Begum of Bhopal. Apart from imparting religious education, it had also succeeded in seeking the cooperation of the ruling class. Some national and international events which played significant role in the development of nationalism were that of Balqhaan problem and the demolition of masjid –e- Kanpur, etc. The above had worked like adding fuel in the fire.[64]

In Delhi, Abul KalamAzad and Maulana Mohammed Ali frequently paid visits to Nazrat-ul-maroof with Ubaidullah Sindhi acting as their coordinator. In short,

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[62] Miyan Syed Mohammed,(2008). Ulama-e-Haque Aur Unke mujahedana karname vol.I.(pp.90-91). Delhi:Al Jamiat book depot.

[63] Ibid.(p.93)

[64] Ibid.(p.94)

Nazrat-ul-maroof became an important political centre for the Muslim nationalists and consequently it proved the far sightedness of Maulana Mahmood-ul- Hassan.[65]

From the above discussion, it is clear that Maulana Mahmood-ul- Hassan had established an organization Samrat-ul-tarbiat, which was later known as Nizarit-ul-Maarif. The aim of Nizarit-ul-Maarif was to carry on the revolutionary program and it was housed in a rented building that Maulana Mahmood-ul- Hassan had arranged. The revolutionaries activities of Maulana Mahmood-ul- Hassan started when neither the Muslim league nor the Hindu Mahasabha were in existence.

Maulana Mahmood-ul- Hassan's freedom movement had two vital aspects. The first aspect was to organize mercenaries and freedom fighters. And to build a strong military base in Muslim tribal areas, while the second aspect was to attack Britishers with the help of other countries. The freedom fighters and the mercenaries were assigned to campaign against the Britishers and disturb their government. Up to this time, it became very clear that Maulana Mahmood-ul- Hassan had only one aim i.e. to over through the British rule. This was the dream of Maulana Qasim Nanotavi which was about to be completed by Maulana Mahmood-ul- Hassan.

In 1905, he began to promote his plan actively, and started his work on two fronts-within the country and abroad. The two were to rise simultaneously in armed revolt and drive the British out of India. Within India, the mission had its head quarters at Deoband and branches in Delhi, Dina pur, Amrot, Karanji, Kheda and Chakwal[66]

[65] Madani Hussain Ahmed,(1999).Deoband: Naqsh –e-Hayat.Vol.II.(p.183) Maktaba-e-Diniyat

[66] Tara chand op.cit. vol.III.(p.255).

outside India yaghistan, a small independent principality on the North Western frontier was chosen as the centre of activity. The followers of Syed Ahmed Shahid and Maulvi Enayat Ali and Shrafat Ali who still continued to carry on jihad against the British supported the nucleus of armed forces.

The armed rising was not planned as a purely Muslim affair. From Punjab the Sikhs and from Bengal the revolutionary party members were invited to cooperate. A house was taken on rent to accommodate them near Maulana Mahmood-ul-Hassan's residence in Deoband. These preparations were carried out in secret. Maulana Mahmood-ul-Hassan was in search of motivated revolutionaries and Ubaidullah Sindhi, a converted from the Sikh community was such revolutionary.[67] Apart from Maulana Ubaidullah Sindhi, the prominent members who moved to yaghistan were Maulana Saif-ul-Rahman, Maulana Mohammed Miyan, Maulana Fazal Rabi, Haji Tanagzai and Maulana Sami Maulana Ubaidullah Sindhi was the general of the army. This revolutionaries carried out the revolutionary program. In India this great task was carried out by following revolutionaries, Abdul Rahman Raipuri, Maulana Khaleel Ahmed, Maulana khaled Ahmed, Dr. Mukhtar Ansari and Hakeem Abdul Razak Ansari.[68]

Maulana Ubaidullah Sindhi was the most prominent revolutionary of the 19th century. Who successfully carried out the revolutionary activities beyond the British Empire? Sindhi was a multifaceted personality. He was not only a scholar of high caliber, but also a great revolutionary. After acquiring religious and political

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[67] Ibid.

[68] Miyan Syed Mohammed(n.d.). Tahreek-e- Shaikhul Hind.(pp.34-35).Delhi: Al Jamiat book Depot.

knowledge, Sindhi turned a revolutionary. The writings of Maulana Shaheed played a very significant role in moulding Sindhi's revolutionary character. Sindhi successfully run a school at Amrat and had a lion's share in the publication of various books, specially his journal Hidayat-ul- Aqwan[69]

Sindhi's migration to Kabul was successful due to the efforts of Maulana Mahmood-ul- Hassan . Though Sindhi was not in favor of migration to Kabul but he obeyed his teacher and migrated to Kabul; it was the real beginning of Sindhi's revolutionary career. Kabul was the most fertile land for revolutionary activities. Maulana Mahmood-ul- Hassan advised Sindhi to utilize the frustration of North-West frontiers against the British empire, with the help of his ardent follower. Sindhi's meeting with Sardar Nasrullah khan[70] further gave boost to his plan. Nasrullah Khan was very impressed by the plan. This was the first meeting held outside India in series of attempts to liberate the country from the clutches of foreigners. The next important meeting of Sindhi was with the king of Afghanistan, Amir Habibullah Khan who too was impressed by Sindhi's plan. During these days the German mission was staying in Kabul but it was unhappy with the attitude of the king. Sindhi utilized the situation and gained its confidence by offering cooperation in return.[71]

As the news of deterioration of situation of Yaghistani army in the battle field reached Maulana Mahmood-ul- Hassan, he became anxious to go to Yaghistan, because it was the time when there was a great need for central guidance. But the British forces proved to be a great hurdle in his way. The urgent problem before

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[69] Farhat Tabassum,op.cit.(pp.125-126).

[70] Ibid.(p.127).

[71] Ibid.

Maulana (Maulana Mahmood-ul- Hassan) was to tackle the dangerous situation. On one hand, there was highly alert British forces and on the other hand, there was a persistent demand for arms and ammunition and other supplies in Yoghistan, owing to a cut down in supply of magazines to the revolutionary forces.

The British government had planned to arrest Maulana Mahmood-ul- Hassan. When the news was conveyed to Maulana Mahmood-ul- Hassan by Mukhtar Ahmed, a controversy erupted in the group. Dr. Mukhtar Ahmed Ansari insisted that Maulana should get away from the Indian border as early as possible, whereas Maulana Abul Kalam Azad was of opinion that Maulana Mahmood-ul- Hassan should not go to Arabia. Instead, he was expected to carry on the revolutionary activities in India. But it was the time when there was a great need for Maulana Mahmood-ul- Hassan to go to Yaghistan. Therefore, Maulana undertook the journey for Mecca. He left for Mecca on Sept.18, 1915 A.D. [72]

The British government informed the governor of Aden to arrest Maulana Mahmood-ul- Hassan, but their attempts proved futile as the messengers were the men of Mukhtar Ahmed Ansari, who deliberately delayed the telegram. Then the British government planned to arrest him from the ship, the plan did not materialize, Maulana safely reached to Mecca on Oct-09, 1915 A.D. [73]

After the completion of his pilgrimage, Maulana Mahmood-ul- Hassan met the governor of Mecca, Ghalib Pasha with the mediation of Hafiz Abdul Jabbar, who was the native of Delhi. Maulana requested Ghalib Pasha to extend his help. He was assured of the help after preliminary enquiry. Maulana Mahmood-ul- Hassan made a

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[72] Miyan Syed Mohammed.(1976),op.cit.(p.58).

[73] Ibid.

request to Ghalib pasha for sending a special message to the Indian Muslims to involve them in freedom struggle.[74]

Ghalib Pasha the governor of Mecca, accepted the plea of Maulana Mahmood-ul-Hassan and issued a message to the Indian Muslims. The contents of the letter are as follows.

"Dear Muslims, you are living under the tyranny of the Britishers. The rule of the British is on the verge of doom. I pray to Allah to free you people from the slavery of the Britishers. Organize, maintain unity and gather all resources that needed for the success of your movement. Don't be afraid but stand firmly and courageously. Break the shackles of slavery through the strength of unity and attain right of freedom. It is your fundamental right. Push your enemy into the valley of death. You must know that Maulana Mahmood-ul- Hassan came to us and assured him of our help. If he comes to you, I ask you to trust him and offer him every kind of help including money and man power."

Likewise, he also sent letter to the governor of Madina, defense minister of Turkey Anwar Pasha and governor of Shaam (Jamal Pasha).

The major error in the message given by Ghalib Pasha was that, it was directed only at the Muslim asking them to get liberate. India being a multi-cultural and multi-religious country, the letter should have been addressed in the name of all Indians. As every person from this country part and parcel of freedom struggle.

After attaining great success in Mecca, Maulana Mahmood-ul- Hassan decided to call on the defense minister of Turkey. The defense minister, Anwar Pasha too was

[74] Farhat Tabassum,op.cit.(p.111).

in Mecca for Holy pilgrimage. He had delegated his power to Jamal Pasha with whom Maulana Mahmood-ul- Hassan held talks. Maulana Mahmood-ul- Hassan gave in brief information about the tyranny to Jamal pasha and requested him to extend help.

Maulana Mahmood-ul- Hassan thus left no stone unturned to enlist support for India's freedom struggle. He would have, in fact, led a luxurious life. However, by denouncing all comforts, he put himself up for the great cause of the country's freedom. Anwar Pasha and Jamal Pasha had supported the Indian freedom movement and expressed full sympathy with the Indians. The people living in Turkey were instructed to trust the words of Maulana Mahmood-ul- Hassan and extended him the necessary cooperation.

1.14-The Silken Letter Conspiracy:

Maulana Ubaidullah Sindhi was on the same mission to Kabul. He too succeeded in getting a positive response from Afghan king Habibullah Khan, who gave permission for attack by Turkey, on certain conditions. It is worthwhile to note here that, some parts of Afghanistan were under the British rule. Thus, the common enemies of the both India and Afghanistan were the Britishers. Afghanistan expressed its readiness to wage a war against the Britishers provided enough arms and ammunition from Turkey were given. Maulana Ubaidullah Sindhi wrote to Maulana Mahmood-ul- Hassan in forming him, among other things about the Afghan king's conditions for waging a war against the enemies. Unfortunately, the letter didn't reach the intended destination and instead fell into the hands of British officials. The whole plan was exposed as the letters were on the three silk kerchiefs,

the plan became famous as the Reshmi Rumal (Silken letters) conspiracy.[75] Owing to the revelation of the secret letters, the plan could not be implemented. Feb.19, 1917 A.D. was fixed for the rebellion, but before that, the British government arrested all the Indian revolutionaries. And beefed up security arrangements so that nothing against their interest took place. Apart from arrest in India Maulana Mahmood-ul- Hassan was also arrested from Madina. Subsequently the revolutionary leaders, including Maulana Hussain Ahmed Madani , Maulvi Azia Gul , Hakeem Nusrat Hussain were imprisoned in Malta.[76]

Upon his return to India from Malta, Maulana Mahmood-ul- Hassan realized that his earlier plan of armed insurrection against the British with the help of foreign support had no longer any scope in India. He channeled his continued resentment against British rule towards support for the non-cooperation movement led by Mahathma Gandhi and Indian National Congress, the dramatic change in the strategy reflecting dynamism and pragmatism in his approach to politics.

He endorsed their agenda by issuing a celebrated fatwa that was signed by hundreds of other Ulama [77] The reads as follows:

"On return from Malta, I have learnt that the leaders of India had adopted a final path to carry out their obligations and to define their sentiments and rights, that is, that they should stick to the tenets of the holy Qur'an and follow the great and good tradition of the prophet. And, accordingly, assess the pros and cons for the nation

[75] Miyan Syed Mohammed(n.d.). Tahreek-e-Reshmi Rumal.(pp.121-125).Deoband:Maktaba-e- Javeed, Deoband.

[76] Ibid.

[77] Farhat Tabassum,op.cit.(p.116).

and there upon fearlessly carryout the program; that path is non other than cooperation with the forces inimical to Islam. The issue before us is not contrary to the Shariah. The honorable course for a true Muslim can only be that

1- He should return the honors and decoration conferred by the government.
2- Refuse to join the councils currently proposed.
3- Use only indigenous products , and
4- Not put his children in government schools and colleges.

Besides, all the resolutions passed from time to time should be strictly followed. Care should however be taken that:

a- In carrying out these resolutions nothing contrary to Shariah should be done,

b- Whatever, threatens violence or likely to disturb peace should be avoided and in every respect moderation be preferred to extremist action. Hazrat Usman says,

When people are doing good work, join them and when they turn to evil, keep away from it." This saying should ever be kept in mind."

Maulana Maulana Mahmood-ul- Hassan passed away shortly after his return from Malta, and Maulana Hussain Ahmed Madani was acknowledged as heir to his political struggle. Maulana Hussain Ahmed Madani had initially left Madina, where he had established himself as a teacher of Hadith, and joined Maulana Mahmood-ul-Hassan in Mecca simply to support and serve his former teacher, and not with the intention of getting involved in the Indian struggle, though he was in agreement with its goals and with the strategies. The period of internment in Malta, however, allowed him the opportunity to interact with political prisoners from around the

world, all incarcerated because of their resistance to British colonial rule , his political resolve was strengthen.[78]

Upon his return to India from Malta he had preferred to accompany his aging teacher over returning to Madina- and the demise of Maulana Mahmood-ul- Hassan , Maulana Hussain Ahmed Madani plunged had long into politics. Maulana Hussain Ahmed Madani threw the weight of his support behind the Indian National Congress and the Jamiat -Ulama-I-Hind (Association of the scholars of India) both of which urged unity between Hindus and Muslims in their common struggle against the British. It is from the platform of the Jamiat -Ulama-I-Hind that he carried out on much of his political struggle. On the one hand he not only pushed agenda outlined in his predecessor’s fatwa , which declared that the goals of the Non cooperation Movement were in line with the Sharia. He went as far as to claim that any kind of cooperation with the British was , in fact prohibited for Muslims, and that non cooperation was the religious duty of every believer , remarks that were threatening enough to the establishment to lead to a brief incarceration.[79]

He preached the principles of non cooperation with as much commitment as he preached them. It is reported that if someone offered him a bar of foreign soap to wash his hands he would refuse to touch it, and if he had to lead the prayer and discovered that prayer mate was not indigenous he would remove it and pray on a straw mat instead.

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[78] Goyal.(2004). Maulana Ahmed Hussain Madani,: A Biographical study.(pp.68-69). New Delhi: Anamika Publishers and Distributors.

[79] Ibid.(p.108)

While advocating non-cooperation with the British on the one hand, on the other Maulana Hussain Ahmed Madani urged Muslims to cooperate with their fellow Indians of different religions in their joint struggle against British imperialism. The only way to overthrow British rule in the subcontinent , a goal which he felt was a primary Islamic obligation of Indian Muslims under the circumstances , was for the Hindus and Muslims to work against it together; the seeds of Muslim nationalism were sowed by the British , he felt as a part of their policy of divide and rule.

He said:

"For *this unity we need not merge our religious identities; no man of faith would tolerate it---Hindus as a Hindu and Muslims as a Muslim should come together and make efforts for the liberation of the country. All people should follow the advise of the leaders, it should at same time be borne in mind that the enemy and its lackeys would try to break this unity by rising religion related problems and disturb this unity. They should not be listened to and we should proceed with utmost care and perseverance."*[80]

Earlier , he had participated in the Khilafat movement and was imprisoned with Ali brothers in 1922 A.D. Again , on the political front he viewed with great distress the popularity of the Muslim league and its policies. He was totally opposed to the Two-nation theory propounded by Jinha and his demand for Pakistan. He believed that the policies of the Muslim league served only the interests of British imperialism. He stood for a united Indian nationhood.

According to eminent historian Metcalf D. Barbara:

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[80] Ibid.(p.147).

"Maulana Hussain Ahmed Madani was a strong believer in Composite Nationalism and confronted the notions that only Muslims could represent Muslims , an answer not only to the British attempts to encourage Hindu-Muslim differences but also to the Muslim league and Jinha's claim to solely represent the Muslim community. In one of his influential writings, Muttahida Qaumiat aur Islam (Composite Nationalism and Islam), Maulana Hussain Ahmed Madani justified a secular government for the society comprised of people of different religious backgrounds."

Maulana Hussain Ahmed Madani was a great secular minded nationalist leader. His significant move was to be a co founder of the present prominent Muslim body Jamiat -Ulama-I-Hind.

Jamiat -Ulama-I-Hind is a socio-educational and religious organization profoundly active since pre independence with issues that concerned the Indian nations and Muslims.

Maulana Hussain Ahmed Madani served for decades as the rector of the Deoband madarsa and as the head of the Deobandi – dominated Jamiat -Ulama-I-Hind . It was founded in 1919 A.D. byAbdul Mohosim Sajjad, kazi Hussain Ahmed, Ahmed Saeed Dehlvi and Abdul Bari Firangi Mahli, Maulana Mahmood-ul- Hassan was the guiding force behind the initiative. The jamiat's involvement in Khilafat movement brought them close to Mahathma Gandhi and Indian National Congress, a link that is existent to this day. Jamiat Ulama-I-Hind, an organization of the orthodox theologians opposed the Two-nation theory and the Pakistan movement tooth and nail.

Maulana Hussain Ahmed Madani was the president of jamiat during the main freedom struggle. He was committed disciple of Maulana Mahmood-ul- Hassan who

endeavored to complete the unfinished task of his teacher. One of the important contributions of Madani was to mobilize the masses against the British by openly supporting the Congress. Madani collaborated with Congress; he courted arrest in the civil disobedience movement launch by Gandhi ji in 1930 A.D. And he was jailed for participating in the Quit India Movement launched by Gandhi ji in 1942 A.D.

Though trained as a religious saint, Maulana Hussain Ahmed Madani was imbued with political vision and sagacity. He was little known for his tireless efforts in the liberation struggle.

Chapter-2

Maulana Hussain Ahmed Madani a Prolific personality (1879 A.D. -1957 A.D.)

Maulana Hussain Ahmed Madani known as sheikh-ul-Islam was one of the pioneering freedom fighter the Indian subcontinent has known. He was towering freedom fighter, reformist and educator, staunch proponent of Hindu Muslim unity and strong advocate of composite nationhood. He was a product of Darul-ul-uloom Deoband.

2.1-The Family Background:

Maulana Madani gave detailed description of his family background and information about his family genealogy in his autobiography Naqsh-e- Hayat, he began by tracing his family genealogy a conventional beginning it may have been, but Maulana Madani deeply valued his rootedness in family relationship, his ties to his home area and his appreciation of the family heritage of Sufism. His ancestors, he wrote, had first settled in the area of Eastern united provinces in the early sixteenth century in the same place that he has spent his childhood, the country town of Tanda and its adjoining villages, in what had become in the eighteenth century the Mughal successors state of Awadh.

Maulana Hussain Ahmed was born on oct.16,1879[1] at Bangar Mau a small town in Unnao district of Utter Pradesh (Now Uttarpradesh but during British rule that state was known as united provinces of Agra and Awadh)[2].His father Syed Habibullah[3] was the head master of a school at Bangarmau. He was the third of his five sons. His ancestors were given a big jageer (endowment) by the Mughal rulers that was confiscated by the British for their involvement in the 1857 A.D. uprising .He was first given Chirag Mohammed as his name.[4] The family of Madani belong to the 19th generation[5] of Chishtiya sect. Syed Habibullah, Hussain Ahmed's father was one of the grand sons of late Syed Akbar Ali. He was born a few years before the turbulent events of 1857 and had vague memories of the period. His father's name was Peer Ali,[6] he was the eldest of the three brothers, other two being Tegh Ali and Nawazish Ali.[7] The younger two had no children. Tegh Ali and his wife were keen to have a child. They therefore adopted peer Ali's son Najeebullah but he died in infancy. Therefore, Peer Ali, in order to console and boost the spirits of his younger brother, gave his younger son Habib ullah to him for adoption. His foster parents gave him all the love and affection a child may want. When he was 18, his mother arranged his marriage to Noorunnisa, one of his cousins. In order to improve his income

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[1] Madani Hussain Ahmed,(1999).Deoband: Naqsh –e-Hayat.Vol.I(p.17). Maktaba-e-Diniyat

[2] Ibid.

[3] Asiradarvi Nizamuddin,(1987). Ma'asire-e- Shaikhul Islam.(pp.17-21).Deoband:Darul Mualifeen.

[4] Ibid.

[5] Ibid.

[6] Ibid.

[7] Ibid.

Habibullah got teaching Diploma from normal school in Lucknow.that got him job as head master of a middle school at Safi Poor from where he was later transferred to BangarMau,[8] the birth place of Hussain Ahmed.

Hussain Ahmed's mother despite being burdened by the obligations of a large family and the demands of straitened circumstances, in Madina in particular, she was apparently unwavering in her Sufi devotion. Within the household, Hussain Ahmed's mother was central to her children's informal education. It was another woman Hussain Ahmed's paternal grandaunt, who had identified his mother as a bride precisely because she had been nurtured in Urdu and Hindi by her own competent mother. Her family claimed Sayyid descent with a lineage that joined his father's six generations back.

Hussain Ahmed's lifelong assumptions that Hindus and Muslims live together were surely in part based on his own childhood experiences of a society where both Hindus and Muslims interacted in many ways. Madani spent his childhood in Tanda (Faizabad) where there were many religious places of Hindu and Muslims community and it was a mixed population.

2.2-Genealogy:

Hussain Ahmed Madani gave detail account of his genealogy in his autobiography, Naqshe Hayat. As follows. Hussain Ahmed son of Syed Habibullah son of Syed Peer Ali, son of Syed Jahangir Bakh, son of Shahnoor Ashraf, son of Shahmadan , son of Shah Ludhan , son of Shah Qalandar, son of Shah Munawar , son of Shah

[8] Ibid.

Raju, son of Shah Abdul waheed, son of Shah Mohammed Zahedi, son of Shah Noor ul Haque[9].

Shah Noor ul Haque had come to India in sometime around 1500 AD. And set up a khanqah near Tanda which became a center of solace and attraction for the people of the area. Hussain Ahmed Madani also wrote in Naqshe Hayat that Shah Noor ul Haque was the first person from our distant ancestors to come and settle in Tanda.Currently our family does not have any form of written evidence about the genealogical chain. Before shah Noor ul Haque our information which could explain when shah Noor ul Haq in Tanda and where he migrated from. However the Shijra-E- Tareeqat ,(spiritual chain) which remains preserved highlights that he was the Khalifa of Shah Daud Chishti, who was the Khalifa of shah Qutubuddin Chishti, who was the khalifa of shah Najmuddin Chishti, who was the khalifa of shah Rumi Chishti, who was the khalifa of Hazrat khwaja Qutubuddin Bukhtiarkaki. This Shijra-e- tareeqat has been preserved on ancient paper and the author of it was the son or murreed (seeker of the path) of my father's great grandfather Shah Noor Ashraf.[10]

Hussain Ahmed Madani did not come from the family of Ulama , his was family of landlords in the Eastern united province who fell on hard times during the anti-British uprising of 1857. His orphaned father learn no Arabic and , instead of a religious education followed and English track to become school teacher and then Head master of a small school. Given his family history, not , surprisingly loathed the English. He cultivated the inner life of Sufism and was a serious poet in the local regional languages in which he wrote songs of the sorts so central to the devotional

[9] Madani Hussain Ahmed ,op.cit.(p.18)

[10] Ibid.(p.19).

religious style common to both Hindu Medieval past, even as they do not fit easily into contemporary definitions of liberal democracy.

2.3-Birth:

Maulana Hussain Ahmed was born in 1879 A.D. at Bangarmau small town in Unnau district of UP.Hussain Ahmed Madani wrote about his birth.

"I was born on Tuesday night on the 19 th of Shwwal 1296 A.H.at 11.00 pm. in the town of Bangarmau situated in the Unnau district.at birth , I was named Chirag Mohammed , this was the only name my late father had written for me in his common place book and no corresponding English date was recorded ,it equates to 1879 A.D. ." In those late days my late father was the head teacher at the Urdu middle school in Bangarmau.where he lived for many years with his dependents[11]."

Maulana Madani's early learning took place in Bangarmau and he was quiet young when his father left Bangarmau and settled in his ancestral town of Tanda. Maulana Madani stayed in Tanda from age of three years to twelve years and he started his early education in Tanda.

He also from birth had the name," Chiragh Mohammed," the light of Mohammed. This was his "Date name." devised so that the Arabic letters, each the equivalent the number, added up to the date of his birth. At one point, he was signing his letters from prison with this name, and it was sometimes used by his followers because of the honor it conveyed. Once Hussain Ahmed studied at Deoband and began teaching, he was accorded the title of "Maulana", recognition that he was a scholar of Islam. Many people also added to his name the title "Saiyyid", indicating putative

[11] Ibid.(p.19).

genealogical descent from the Prophet Mohammed. In Madina, where he lived for roughly a decade and a half as a young man, he was known as “Maulana Hindi[12]”, the scholar from India; reciprocally in India, he was accorded the locative “Madani” to indicate his ties to Madina, the Prophet’s city. Beginning in the 1920s, he was also called the “Shaikh-ul-Islam”. This title was used by the Mughals to honor religious personalities; the ottomans formalized it as bureaucratic designation for a person in charge of the states religious affairs. In the 20th century Indian context, it was an honorary title popularly accorded a scholar who was recognized as a leading authority in Islamic guidance.[13]

The titles of some the biographies of Maulana Madani listed in the biography provide some of the other honorary designations that he was given as a mark of high regard. In contrast to these titles , Maulana Madani himself typically signed his letters as Nanang-i-Aslaf, (The disgrace of the preceders.)[14]

Maulana Hussain Ahmed Madani made clear that his was a land owing , elite family, patronized in due course by the Mughals. As far whether or not the family was Sayyid, in later to some enquirers, concerned that others were denying him that status, he wrote:

“*I myself don’t write Sayyid with my name since salvation depends on acts, not relationship. If a person has high rank but bad deeds, then, like the son of Noah, he is expelled from the Lord’s house. If someone is of low descent , and he is a devote Muslim, his state of comfort is like that of Bilal and Sohaib. (Former slaves close to*

[12] Barbara D. Metcalf, (2009).Hussain Ahmed Madani.(p.09). England:One world publication Oxford.

[13] Ibid.

[14] Ibid.(p.10)

the Prophet). Having redefined "Sayyid", as dependent on behavior, not just lineage, he then concluded my deeds do not give me permission to make such claims I am ashamed to say."

He made explicit that the requisite deeds were service to the community and respect for all, no matter how poor, ignorant or lowly.

By the time of Maulana Hussain Ahmed Madani's birth the family's status, both worldly and spiritual, had fallen. Their land holdings had been severely reduced both by bad management and by usurpation. Only two decades earlier, their district, Faizabad, had been an area of extensive civil unrest during the mutiny of 1857. Hussain Ahmed's family, by contrast, emerged from these years impoverished. The accidental death of his maternal grandfather, coupled with rumors that the family had sided with the rebels, seems to have given a local Raja, an old enemy, a chance to usurp most of the family lands. In the disturbances of the civil unrest, all the family goods, including valuable documents were plundered.[15]

2.4-Education:

Hussain Ahmed was put to studies when he attained the age of four.[16] In the morning, he learnt Arabic and Qur'an from his mother. At 9.30 a.m., he had to accompany his father to school which was more than a mile from their home in Allahadpur. From school he returned home along with his father but was not allowed to go out and play with children in the village. Any deviation from the strict discipline invited a thrashing. At school also corporal punishments was a common

[15] Madani Hussain Ahmed ,op.cit.(pp.24-25)

[16] Ibid.(p.59)

feature in those days. And young Hussain Ahmed had a fair share of it. Fareedul waheedi writes;

In spite of his indignation to playfulness, he got no opportunity to indulge in games. Child like pranks or listening to stories. He was able to play with marbles that too rarely and only up to the age of four. No surprise therefore if he got the practice and habit of self control and discipline of the senses."[17]

There is no doubt of his playful disposition so that despite all severity of parental discipline he would escape to the house of a cousin and play with him. This caused anxiety to the father and Hussain Ahmed was dispatched to Darul ul Uloom Deoband, where already two of his elder brothers were admitted as students. His age at that time was Twelve but he had by then studied the whole of Qur'an and Persian course up to Sa'a dis , Gulistan besides attaining sufficient proficiency, extraordinary for his age , in subjects like Urdu, Geography, History , Mathematics , Essay and Letter writing.

Hussain Ahmed was just Twelve when he entered Darul uloom Deoban.[18] But because of weak constitution and short stature he did not look more than 11. At that time, there were no teenagers there. Therefore, he received special care and affection of all. He was good at Arithmetic and had a good handwriting and therefore was found handy to help the housewives with their correspondence and household accounts. As a teenager, there was no difficulty about entry into the women's quarters on account of parda. He became a favorite of the wife of Maulana Maulana

[17] Goyal. (2004). Maulana Ahmed Hussain Madani(p.24). New Delhi: A Biographical study, Anamika Publishers and Distributors.

[18] Miyan Syed Mohammed.(2002).Asire-e-Malta.(p.110).Deoband:Kutub khana Naimiya.

Mahmood-ul-Hassan and got the nickname as "*Masturati Munshi*"[19] (Women's clerk). Indeed he tried to be of service in every way required and treated all such opportunity as a benediction.

Once it was found that the sweeper had not come to clean the gutter and while everybody was trying to find an alternative it was found that Hussain Ahmed had done the job.[20] This is one example of the self-effacing devotion of Hussain Ahmed that Syed Mohammed Miyan has been able to find from Maulana Mohammed Jameel, the personal attendant of Maulana Mahmood-ul-Hassan. There must have been several such instants but Hussain Ahmed has refrained from mentioning any such service that he personally rendered because he was severely averse to personal projection. Even at that tender age, he had developed a commitment to selfless service that was a part of his character and lifelong conduct.

Maulana Madani writes in Naqsh-e- Hayat about the starting of his education in Deoband , he writes:

I took up residence with my brothers in a room near the home of Maulana Mahmood-ul-Hassan ---------*My elder brother asked him (To initiate my studies) as a blessing*--------- *and he directed Maulana Khaleel Ahmed sahib to do so.*-------------*although I was then in my twelfth year. I was very small* ----------- *and because of a boy so small, from such a distance, was unusual, I was treated with great kindness*--------*I would go to my teacher's house to help with writings and accounts*------*and*

[19] Madani Hussain Ahmed, op.cit.(p.62)

[20] Miyan Syed Mohammed,op.cit.(p.11)

received great kindness from the wife of Maulana Mahmood-ul-Hassan in particular[21].

Maulana Maulana Mahmood-ul-Hassan seems to have sensed the potential in the youngsters and took personal interest in his education and training. Though immediately on arrival he was taught by his elder brother Siddique Ahmed he was soon taken over by the senior. Maulana as recorded in Naqshe-e- Hayat:

"Hazrat Shaikhul Hind was the head of institution and undertook instructions in advanced courses for senior students. Elementary books were not his responsibility nor could it be, yet he bestowed special favor and taught me even elementary books, mostly after the regular teaching time. The reason was that his nephew Munshi Habib Hassan was my classmate and his mother having died. Hazrat was especially concerned about him. Another reason was the affection of Hazrat towards my elder brothers who dutifully attended upon him and rendered all services."[22]

Hussain Ahmed was seem to have prodigious memory and quick grasp of the subjects taught. He remembered whatever was taught in the classroom without going through the books himself or discussing them with the teachers. This however did not help him in early examination because the system of examination at Dar-ul-Uloom Deoband uloom was very exacting; students were required to have thorough mastery of all the texts that were taught and the examination papers offered no choice. Every question had to be answered precisely. Hussain Ahmed did not take long to realize the lapse on his part and corrected himself by diligently pouring over the text even if he had to forego sleep. He writes:

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[21] Madani Hussain Ahmed, op.cit.(p.44)

[22] Ibid.(pp.64-65)

"During examination days I used to read a book carefully from end to end and slept no more than one hour in the night. To evade sleep I used salted tea. When sleep seemed to over power, I took that tea so that it was off for an hour or two…….this method helped me overcome my deficiency in written examination. And I began to score distinction marks."[23] Hussain Ahmed was a poor man and often suffered economic hardships, sometimes to the extent of starvation but he had full faith in Allah. Life at Dar-ul-Uloom Deoband uloom was very hard and Spartan. There being no cash stipend, there was no scope for fancy eating in the market. Even for visits home Hussain Ahmed , as also his brothers, had to depend upon the monthly pocket expenses of one rupee that they received from home.

He spent about seven years at the Deoband seminary and in that period passed all the courses and received the degree. In the fifth year of schooling when he attended the age of sixteen he was married to niece of Shaikh Kifayat ullah , the Diwan of the princely state of Balrampur.[24] The Shaikh wished the husband of his niece to pursue a lucrative profession and express a desire to get him training in Unani medicine under the prominent Hakeen of Lucknow, Hakeen Abdul Aziz. Maulvi Habibullah (Father of Hussain Ahmed) rejected the proposal with disdain saying:

"Do you want that after making Hussain Ahmed a horse man I should put him on to a donkey? He has been educated at the feet of the highest authorities on Islamic sciences and no education can be treated superior to that."[25]

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[23] Ibid.(pp.65-66)

[24] Goyal ,op.cit.(p.31)

[25] Ibid.(p.32)

Besides getting academic education, Hussain Ahmed and his brother sought to be trained in Sufi spiritual practices that were part of family heritage. Moulvi Habibullah himself had learnt them from his mentor Ganj Muradabadi. They wanted Maulana to be their mentor but the later for some reasons, directed them to Maulana Rasheed Ahmed Gangohi. The father Maulvi Habibullah wished them to become disciples of his own mentor Faizurrahman Ganj Muradabadi but the sons preferred to follow the advice of their teacher and went to Maulana Gangohi who accepted them as his disciples against his normal practice of not accepting academic scholars. Soon after initiation into spiritual practices in Sufi ways a development in the life of Maulvi Habibullah led him to a decision to migrate to Madina along with his family. Shaikh Kifayatullah , the foster father of Hussain Ahmed's wife was averse to sending his daughter far away and suggested that the young couple be allowed to stay back. Hussain Ahmed had a desire to complete his training with Maulana Gangohi before joining his father at Madina. Maulvi Habibullah rejected both the suggestions. Hussain Ahmed was told that whatever education or training he wanted to pursue would be possible at Madina. Maulana Gangohi and Maulana Mahmood-ul-Hassan both advised obedience to the father against personal desire or ambition. Thus, the decision to leave for Hijaz was finalized.[26]

The affection and regard that Maulana Mahmood-ul-Hassan had for him once again became manifest. At the time of departure for Madina. Maulana himself came to see him off at the station and advised;

"Never give up study and teaching even if you get just two pupils."[27]

[26] Miyan Syed Mohammed,op.cit.(p.111)

[27] Madani Hussain Ahmed,op.cit.(p.79)

That means he had seen the potential of his young student to grow into an excellent teacher and preacher of Islam.

Maulana Hussain Ahmed Madani and his elder brother grew up with the dual experience of residence of Madina, a cosmopolitan setting, crossed by Muslims from all areas, in the small country town of Deoband in India where both educated in the new style, formally organized madarsa that had been founded in 1867. Deoband trained young men in the traditional Islamic disciplines with an emphasis on Hadith scholarship as a guide to deliberate reform of customary practice.

His relationship with Maulana Rasheed Ahmed Gangohi ,whom he only knew shortly before the latter's death, continued through dreams to shape his entire life. At Deoband he also become attached to the principal at that time, Maulana Mahmood-ul-Hassan whom his followers later honored with the title, Shaikh-ul-Hind. Maulana Madani spent many years in Madina, himself acting as a teacher to students from many countries once his own education was complete.

2.5-Maulana Hussain Ahmed as a Teacher:

Teaching was the medium that Maulana Hussain Ahmed adopted to carry out his obligations as one dedicated to the cause of Islam. When Maulana Hussain Ahmed came to Madina upon the instruction of his mentor, he started teaching initially he had difficulty in the Arabic language. This was due to him not being an Arab, but with a short period of time, he got a grip of Arabic language and slowly his class began expanding. Ulama from different places such as Madina, Syria, Yemen[28] etc.

[28] Desai Mufti Ibrahim ,Shakh Hussain Ahmed Madani.(p.01).Info.@ almahmood.org.

started sitting in his discourses. Maulana Hussain Ahmed Madani conducted lessons in Hadith for approximately 18 years in Masjid-e-Nabvi.[29]

Two years after arrival in Madina he got a call from his spiritual guide to visit him. He took advantage of that trip to India to polish his pedagogic skill under the tutelage of Maulana Mehmood ul Hasan. On his return to Madina, he resumed his teaching at the Masjid and his reputation spread around so that the member of students obligated him to take 14 to 15 classes in a day. Within a short time, he was offered a job at Madarssa Shamsia on a salary of Rs. 25. Per month. Several of the students who had been receiving instruction from him, however could not get admission in the said Madarasa but he continued to teach them at Masjid-e- Nabvi in afternoons. He had become a great attraction for students from Madina as well as outsiders.[30]

Najmuddin Islahi has mentioned names of some of his prominent students, which indicate his caliber as a teacher. Those mentioned are Maulana Abdul Hafeez Kurdi, member mahakama kubra (High command) of Madina. Naib Quazi Maulana Ahmed Bisati and chairman of Madina Municipality Mahmud ul Jawad from among the local from among the foreigners Shaikh Basheer Ibrahimi.

Shaikh Ibrahim was from Algeria, which was then a French colony. He had left his country with the intention of taking permanent residence at Madina because his home country has been rendered unsuitable for any worthwhile religious pursuits. The Maulana however advised him that the best way to perform his duty as a

[29] Ibid.

[30] Islahi Najmuddin(n.d.). Seerat-e- Shaikhul Islam.(pp.143-146),Deoband: Maktaba Diniya.

committed Muslim is to fight for the freedom of his country. Following the advice, he went back to Algeria and emerged as one of the foremost leader of the successful struggle Algerian people. His son later became the foreign minister of Algeria and become one of the secretaries of the United Nations in which capacity he played a significant role in resolving the crises in Afghanistan.[31]

This shows that in the Maulana's mind there was no contradiction between service to Islam and homeland. In other words, he held patriotism as integral to Islam, the idea that finds manifestation in his contribution to India's freedom struggle.

Najmuddin Islahi has also dwelt on secret of Maulana's popularity. According to him, it rests on the following norms that the Maulana strictly observed:

1- He never sought personal fame, respect or material benefit from his learning. His only objectives were the blessings of God, spreading the message of Islam, expanding the area of knowledge.
2- He never charged any fee material compensation from those he taught.
3- He always advised students to observe purity of character and conduct and refrain from evil ways.
4- While imparting instruction he trimmed his lessons in accordance with the caliber and disposition of individual students.
5- Carefully observed the dictum, "Practice what you preach."

Numerous incidents show how he himself adhered to these norms. Just as he advised, Shaikh Ibrahimi to participate in the freedom struggle of their country Algeria he himself dedicated his energies to the struggle of India made huge sacrifices in cause of its freedom.

[31] Goyal op.cit. (p.39)

During his stay in Madina for nearly ten years, trusting in Allah, despite ----- penury and strained circumstances he rendered the service of teaching Hadith in prophet's Mosque. Generally, he used to be occupied in teaching for 12 hours on an end. Different batches would come one after another and benefit from his academic benefaction. His teaching on Hadith was much more popular and appreciated than that of other professors of Hadith in Madina, and its fame had attracted around him a very large number of students from different Islamic countries . The reason for such powerful attraction toward and general popularity of an Indian religious divine in the Holy land of Hijaz specially in the Prophet's mosque should be attributed to that peculiarity of the method of teaching that he had imbibed and inherited from teachers of Dar-ul-Uloom Deoband. During the period of his stay in the illuminated Madina he came to India several times and obtained the robe of khilafat from Hazrat Gangohi.[32]

After this Maulana Madani came to India in 1910, for attending the function of convocation at Dar-ul- uloom Deoband .His participation in the Dastarbandi[33] (convocation of all religious schools) program of Dar-ul- uloom Deoband for which he undertook a tedious journey from Mecca to India, throws light on his love for the motherland and his affection of his mentor.

In 1915 A.D. , for nearly one year he stayed in Deoband and rendered teaching service. in 1915,[34] when Shaikhul Hind went to Hijaz he preferred to stay with him

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[32] Miyan Syed Mohammed,op.cit.(p.117)

[33] Asiradarvi Nizamuddin,(1987). Ma'asire-e- Shaikhul Islam.(p.102).Deoband:Darul Mualifeen.

[34] Miyan Syed Mohammed,op.cit.(p.56)

only, and met Anwar Pasha, the Turkish minister of war and Jamal Pasha and presented before them his revolutionary scheme . When the Arabs revolted against the Turks and Sharif Hussain arrested Shaikhul Hind and made him over to the English , Hussain Ahmed Madani was also among the Shaikhul Hind's companions as such , he too had to live as a war prisoner at Malta for three and a quarter years.

When in 1920 A.D. , they were from detention at Malta; Hussain Ahmed Madani also came to India along with the Shaikul Hind. This time of returning from Malta synchronized with the period of the beginning of the Khilafat movement reaching India, he under the Shaikhul Hind's leadership joined politics. His crusader like temerarious sacrifices in this period had filled the Muslim hearts with his glory and love. On the Shaikhul Hind's demise, he was unanimously acknowledged to be his successor. Due to participation and engrossment in political affairs he had to live several times and for long periods in jail , where he had to bear reason , ravishing tribulations and agonies for the freedom of the country.

In 1927 A.D. [35], when Maulana Syed Anwar shah Kashmir resigned from Dar-ul-Uloom Deoband there was no such personality among the group of Dar-ul-Uloom Deoband except Hussain Ahmed Madani, who could fill that momentous vacancy be seemingly. Hence, the elders choice fell on him, and during his principal ship the strength of students increased more than two fold, exceeding even three fold in the Hadith course. From A.H.1346 to A.H. 1377 in the course of 32 years his principal ship, 4483 students graduated in the Hadith course. Whereas prior to Maulana Madani's principal ship the number of these noble graduates was only 2751.

[35] Ibid.(p.167)

Maulana Hussain Madani was the Shaikhul Hadith of Dar-ul-Uloom Deoband for approximately 28 years.[36] One can imagine the level of his discourses specially after having taught in Masjid -e- Nabvi 18 years before that. There different types of students would come to him from the different parts of the world and after that, he taught at Dar-ul-Uloom Deoband. He was accustomed to a hectic way of life.

As a politician he would travel the length and breadth of India and when he would reach Deoband, no matter what time of the day or night, be it the middle of night when the bell would ring then the students of Daur-e- Hadith would have to come to attend their classes. After his long arduous journeys as a politician, without any sleep, he would come to the classroom and conduct his lessons on Bukhari sharif. Considering all this, it is mentioned that his lessons were a detailed lecture. Even after, lessons he would conduct a question and answer session for the students in case they had any question to ask. Then too, very passionately he would listen to students and answer them in complete detail. Once the students were completely satisfied and contended only then would he terminate the lesson and go.

His dedication as teacher has been described by Abdul Malik in the following words:

After taking over as head of the department he undertook to teach Bukhari Sharif and Tirmizi Sharif (two most authentic collections of the sayings and traditions of the prophet that set the ideal standard for conduct in life for a true Muslim.) and , indeed, he justified his knowledge of scripture by his conduct. The discipline that he observed about giving lessons, that too in that old age, is something that can be believed only if you have seen him. He might have come after a long travel and

[36] Desai Mufti Ibrahim,op.cit.(p.03)

whatever discomfort he might, be feeling but he would come straight to the department and start the lessons. In sever heat of noontime sun when searing hot wind blows, fire raining from high heavens and the earth cracking under heat, he would come straight to Hadith department. The same love and passion for teaching would be seen in rainy season when neither muddy pathway nor drizzle could deter him.

One day as he was coming from home toward the department he felt so tired that he sat on the chair of the gatekeeper to resume the walk. When offer was made that he could use a conveyance, he refused. He invariably walked to teach. Teaching thus was a kind of prayer and service to God.[37]

Same author further states that his lectures inspired spiritual inclination in his listeners. While teaching he became very informal and occasionally interspersed the lesson with light comments so that the students may not stand on ceremony and may ask questions or express doubts without hesitations.

Maulana Hussain Ahmed Madani had distinguishing characteristics of an ideal teacher, all those qualities were reflected in his conduct at Darul Uloom. Here are some of the qualities that are recorded by one of his old students Maulana Mohammed Qasim Ali Bijnouri:

1- He was very particular about using appropriate terms of reverence whenever he was to mention some of the revered figures of Islamic history.
2- While teaching he behave like an affectionate father and occasionally seasoned his lecture with humorous comments.

[37] Farooqui Abdul Malik.(1988).Hazrat Shaikhul Islam Aur Dar-ul- uloom Deoband,New Delhi(A paper submitted at Jamia Millia Islamia)

3- All the students were very attentive during his lecture.

4- He would furnish answers to all the questions and problems raised by students even when the questions happened to be irrelevant to the subject under discussion. While responding to such question s he never lost temper.

5- He always started teaching with clean body and used perfume.

6- While teaching he would refer to his personal experiences in support of some traditions.

7- Whenever there was, need to quote some Arab writings he would cite numerous examples so that it would appear that he was reading from some books on Arab literature.

8- When some art came in for discussion it appeared that, he was master of that art.

Besides there were several other features that showed his spiritual accomplishment for which he communicated inspiration to the listeners.

With such quality of the teacher and teaching there would be no doubt about Maulana's suitability for restoring the prestige of the institution launched by patriotic Islamic scholars like Maulana Qasim Nanotvi, Maulana Ganghohi and Maulana Mahmood-ul-Hassan.

2.6-Sources of Inspiration of Maulana Hussain Ahemed Madani:

The sources that directed his personality to pursue course that he did throughout his life cheerfully enduring whatever personal inconvenience or sacrifice it demanded. Professor Khaliq Ahmed Nizami, the well-known teacher of political science has

pointed out that he was motivated to enter the political field not by any transitory or ephemeral feelings or sentiments but by historical events.

The eminent historian Dr.Tara Chand also holds that his politics was not based on sentiments but strict intellectual analysis. In the words of Dr. Tarachand:

" Hussain Ahmed had entered the field of politics at the instance of his revered teacher and leader Maulana Mahmood-ul-Hassan. But his politics were not emotional. His was an intellectual approach to the problems of society and state. This is amply proved by his writings on India's politics and economics and on international affairs."[38]

Professor Nizami has analyzed the source of his views and inspiration that worked behind his politics.[39] According to him, the first of these influences was that of his father. Second influence was the study of history and Geography, which were his favorite subjects as schoolboy. From readings in the translations of English historians and writers like William Digby and Alexander Hamilton, he had made a clear assessment of how the country had lost its prosperity and how people had fallen into a pit of misery and penury. He gave high importance to such studies that while teaching at Darul Uloom he had fixed a weekly lecture on History, Economics and Politics so that students may not suffer ignorance about their environment. According to professor Nizami study of History brought him into politics and religious sentiments imparted steadfastness to his character.

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[38] Tara Chand op.cit.vol.III.(pp.257-258)

[39] Madani Hussain Ahmed,(n.d.). Safar nama Asire Malta(pp.17-18), Lahor:Tabib Publisher.

The movement of Syed Ahmed Shaheed is another factor. He had called upon the countryman to liberate the country from the clutches of the cunning traders and alliance coming from a distant land. The founders of Darul Uloom, that had molded the personality of the Maulana, where all inspired by the movement of Syed Ahmed. under his inspiration had Haji Imdadullah , Maulana Rasheed Ahmed Gangohi and Mohammed Qasim Nanotvi participated in the 1857 A.D. uprising. The tradition established by such people had become a part of his personality.

The analysis of conditions in the Islamic countries also awakened in him the spirit for political struggle. He has himself written:

I saw how Europeans, Asiatic and African nations sang songs of their freedom and were prepared for any sacrifice in its defense. Observations of this phenomenon inevitably stirred in me sentiments of love for India and motivated me not to spare any effort in the struggle for its independence.[40]

A month in the Egyptian prison before being taken to Malta brought him contact with the freedom fighters of Egypt who were undergoing imprisonment. That contact further sharpened the patriotic fervor.

The approximately three and half years (16th Feb.1917 A.D. -08th June 1920 A.D.) in Malta detention camp were spent in the company of leading political and military personalities of Europe and Asia who were undergoing punishment for leading national liberation struggles in their respective countries. Conversations with them matured his political ideas.

Above all was the deep impact of the personality of his mentor Maulana Mahmood-ul-Hassan ,who was for him a father figure; he had guided him in academic ,

[40] Goyal op.cit.(p.143)

spiritual as well as political affairs. In his last days, the Shaikh had made him his confident so that after his death Maulana deemed it his duty to carry on his political mission.

2.7-Maulana Hussain Ahmed Madani as a Freedom Fighter:

Madani's political carrier started with an extremist party and he proved to be a devoted disciple of Mahmood ul Hasan. Both had burning desire to liberate the country from the British might. Both did not hesitate in taking to the extremist path for achieving their objectives. The Asiran-e -Malta (Prisoners of Malta) was an important episode in this regard.

About his transformation from a prominent teacher to a teacher cum political activist, he writes in his autobiography:

"World war (1914 A.D. -1918 A.D.) added a new chapter in my life story i.e. my entry into politics and resolve to bring about a revolution against British imperialism. Even as Shaikhul Hind was the well spring of my intellectual life, the source of my political activity was also the corpus of his sentiments and ideas that had always smoldered in his mind. But which fired up with the advent of war."[41]

Elsewhere in one his letter, he wrote I have been participating in the movements for India's independence since 1914 A.D. and consider it the religious obligation of Muslims. First, I was a member of the revolutionary party that believed in violence and the late Shaikhul Hind was our leader. Malta incarceration was a part of that.

[41] Madani Hussain Ahmed.(1999).op.cit.(pp.179-180).

As far Maulana Hussain Ahmed himself, he describes himself as setting out three goals for himself during this period: to learn Turkish, to memorize the Qur'an and to cultivate his inner flame. Memorizing the Qur'an had been a dream since his school days, periodically started and then stopped. Now, at last, he succeeded. He also made progress with Turkish. As hard on himself as he was on others, he wrote, however, that despite the presence of a perfect Shaikh and plenty of time, he made little progress in the third project.[42]

In Malta , as Maulana Hussain Ahmed Madani wrote ,

"Every last person------ was an enemy of British government and the English state." And, he might have added, if they were not so before arriving, they would have been after. "If there was news of an English defeat or of some trouble be falling them or their clients, we rejoice and raised flags and cheered. And if, God forbid, some bad news happened to Germany, Turkey, Australia or Bulgaria, every last person looked sorrowful[43]."

The prisoners were allowed to receive news papers , including the Times of London, Le-Matin from Paris , an Italian paper, and both Al-Ahram and Al- Maqam from Egypt. These were translated into different languages, with reasonability for the translation given to someone chosen by each group. The camp offered an un paralleled opportunity for discussing political matters , national histories , an specially, politics of the present, Maulana Hussain Ahmed Madani noted , with no

[42] Miyan Mohammed, op.cit. (pp.191-193)

[43] Ibid.(p.132)

fear of C.I.D., nor any concern for government displeasure , so that people talked openly about their opinions[44].

From the experience of Malta , Maulana Hussain Ahmed Madani took many lessons. He was exposed to the nationalist vision of the other countries, specially heightened in a period of war. He experienced, as he had in Arabia, others view of himself as Indian and experienced he shared with Gandhi and other nationalist whose national identity crystallized abroad, where the sub national identities so emphasized in India where insignificant. Indeed, the comparison with Gandhi, Maulana Hussain Ahmed Madani's senior by a decade, is striking. Each lived outside India for roughly two decade before returning to India in their forties. Both Gandhi and Madani in their time abroad gained experience in working with people of all religious background in a common cause.

About Malta, Maulana Hussain Ahmed Madani wrote:

" *Among these three thousands , some were Muslims , some were Christians , some Jews ,some Catholics; some were black , some white ; some Eastern , some Western, some civilians and some military , some Asian , some Africans , some Europeans , some Turkish but trouble joined all in such a bond that each was ready to sacrifice his life , and in his heart every one breathed well-being for the other. This was an extra-ordinary vision, as if the differences of religions , nations and homeland had completely disappeared from the human world------------ as if each was the others real brother------every one viewed the English officers and soldiers with real anger, but looked at each prisoner with an eye of dignity and respect.*[45] "

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[44] Ibid.(pp.128-132)

[45] Ibid.

Madani himself wrote of his first prison experiences in the guise of a biography of the Shaikh-ul-Hind with the title ,Asir-e-Malta (Prisoner of Malta) . As Madani describes life of Malta from 1916 A.D. -1920 A.D. , he mixed with Germans, Austrians, Turks, and other Indians, including one Bengali Brahmin accused of manufacturing bombs. Madani, like so many others in such circumstances, saw internment as an occasion to study and talk with the prisoners, free moreover of colonial surveillance. This prison experience marked a watershed in his life. Instead of growing old in Madina , as he might have, Madani subsequently moved permanently to Deoband where he would become principal of the school; helped organize Muslims to firmly support the Congress party ; and periodically to jail.

After the end of the detention in Malta, Maulana Hussain Ahmed Madani intended to accompany Maulana Mahmood-ul-Hassan back to India. However, it was not at all clear whether he would stay in India or return to his shattered family in Madina. This indecision may seem astonishing given the role that Maulana Hussain Ahmed Madani was to play in the nationalist movement virtually from the moment he stepped ashore. His political education in Malta had intensified his anti-colonialism, that was a cause he could pursue in Madina or elsewhere, and whatever he did politically, in any case, was always understood by him to be above all in the service of Islamic learning and Islamic practice.

Maulana Hussain Ahmed Madani's Indian ties were deep, to be sure, but his ties to Hijaz and his two-serviving brothers were deep as well. But the impact of teachings of his mentor on Maulana was deeply infused in him, therefore he stayed in India. In the course of the trip, he agreed that he would stay in India because his revered elder said he needed him to aid in the completion of the Hadith commentary that he had started during internment this decision underlined the depth of his scholarly

commitment and spiritual bonds at a time when his nationalism had not yet taken practical shape. In the end, he did not pursue the scholarly project at all. But almost immediately turned to the Islamic teaching and political activism within India that would subsequently fill his life.

The desire and spirit for liberating the country from the British yoke had become more intense in him than ever before . He himself wrote:

"The greatest enemy of Islam and of the Muslims on this planet are the British to eliminate the Islam and the Muslims from this planet , they consider any shameless , illegal and barbaric act not only as legal but also necessary. Not Britain alone but all nations of Europe do not consider Asians and Africans as human beings, nor do they consider their rights as human rights. The greatest enemy of India is Britain. No nation has harmed India economically, culturally, morally; scholastically and artistically, more than Britain has, in the past or in the present times. India is the greatest source of strength and power for their colonial dominance. Neither India can prosper till the time it is free from the clutches of the British , nor any country that stands in the wily of India , and Britain , can breathe freely or can have any respite.

To liberate India is the duty not of the Indians alone , rather it is the duty of entire world. It is, in fact, a great service to an oppressed nation that has been put under the shackles of slavery."

Now Hussain Ahmed would " Reinvent" himself in a new landscape of voluntary national organization on the one hand and popularly oriented Islamic teachings and preaching on the other. He would , moreover , learn a new and effective rhetoric in the Indian political context, one that challenged the British on their own moral

grounds and one that mastered the legitimate , but un realized , right of religious freedom, democracy and self determination and minority cultural protection that now resonated worldwide. His commitment to Indian nationalism had become central to his commitment to Islam. This transition in his loyalty was shaped by circumstances in India that were far different from when he had last been here.

2.8-Madani and Non-cooperation Movement:

Madani's release from Malta and arrival in Bombay with his mentor Maulana Mahmood-ul- Hassan, marked a new era in the history freedom struggle.

Maulana Mahmood-ul-Hassan and Maulana Madani came to Deoband, during this period Maulana Mahmood-ul-Hassan became ill. In the state of illness, he inaugurated the conference at the Aligarh Muslims University, thereafter; he presided over the convocation of the Jamiat-Ulama-i-Hind in Delhi. He did not stop his activities and the illness persisted. Maulana Madani always stayed with Mahmood-ul-Hassan, however, only a few days before his death, Maulana Mahmood-ul-Hassan asked Maulana Madani to visit Calcutta on the request of Maulana Abulkalam Azad to teach in the Ntional madarsa. The national madarsa, the institution conceived by Maulana Azad as an alternative to madarsa-e-Alia was inaugurated by Mahatma Gandhi. On this occasion, Mahatma Gandhi said:

"*At the moment Islam is under threat. Khilafat has been destroyed. The holy places of Islam have been captured. India's self-respect has been challenged in Punjab. It is your duty now to undertake these activities and carryout all the obligations that you owe to Islam and India. Teachers should impart religious education that should make the pupils truer musalman and true Hindustani. The objective for which*

national seminaries are being launched is to prepare people who would shun slavery and lay down their life for freedom. I know that Islam inspires love for entire human kind."

That became the starting point of Maulana's political activism. His reputation as teacher of Hadith had spread all over, even when he was in Madina. The incarceration in Malta along with Shaikhul Hind gave him a halo as political leader. By that time, he also became a regular member of Congress. He began to be invited to the public meetings of Congress, Jamiat-Ulama-i-Hind and Khilafat Committee.

The speeches he made in those meetings and Conferences show that he had already formulated clear political ideas.

In the Khilafat conference held at Allahbad in June, 1920 A.D. [46] Madani supported the idea of non-cooperation with the British. The movement was actually launched in August 1920. Madani issued fatwa against the British from time to time. In July 1920, Maulana Mahmood-ul- Hassan issued a historical fatwa[47] exhorting people to oppose the British. The fatwa was signed by a large group of Ulama. It rejuvenates the national movement. An interesting thing about this fatwa was its scope, which covered not only the Muslims but also the Hindus. It had dramatic effect. It's each and every spilt fire. And finding it highly inflammatory, the British Government banned it.

The period immediately preceding, the launch of non-cooperation is regarded as the golden period of Hindu Muslim unity in the history of national movement. However,

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[46] Madani Asjad, Role of Jamiat ulama Hind in Freedom struggle(p.09). New Delhi: Jamiat ulama Hind.

[47] Ibid.(p.11)

in 1921 A.D. the progress of non-cooperation movement on violent lines and its consequent suspension by Mahathma Gandhi created a sort of mess in the Indian politics and society. The Hindu Muslim unity built after long struggle and by the efforts of leaders, began to crumble and various parts of India witnessed communal riots.

2.9-Karachi Conference:

In 1921 at Karachi,[48] Mohammed Ali Johar organized a conference in which question were invited from public on national issues and answers were given. At the Karachi session of all India Khilafat committee, it was Maulana Madani , introduced by Mohammad Ali as a true devotee of the late Shaikh-ul-Hind, Maulana Mahmood-ul-Hassan at Malta." who proposed what would be the most notorious resolution of the occasion. This was a Fatwa, passed unanimously, that would elicit a government accusation of conspiracy.

Madani gave answer gave answers to various questions from people. Madani's answers aroused a national favor. people began to look at him as a leader with a great vision. His nationalism was not restricted to mobilizing Muslims alone. He understood the need for collective efforts of Muslims as well as Hindus for challenging the British rule. His secular credentials were recognized by one at all. Even Hindu religious leaders like Shankaracharya and Jagat Guru publically supported Madani's stand and exhorted their community to follow him.

This was enough for inviting the wrath of the Britishers. The government initiated action against the fatwa of Madani. A suit filed against him at those who were

[48] Asiravardi,op.cit.(p.167)

exhorting the masses against the administration. Madani and several others, except Jagat Guru were arrested and imprisoned for a period of two years in Sabarmati Jail.

According to one of the government, witnesses present at the meeting the fatwa was supported by some two thousand people: " Mohammadans , Hindus, Pathans, Sikhs" the resolution made clear the opposition of the meeting to European actions in the Middle East.

The Ali brothers and five other were arrested for their seditious speech at Karachi[49.]. The five others were Dr.kitchlew , Jagat Guru Shankar Acharya, Nisar Ahmed , Peer Ghulam Mujadid and Hussain Ahmed.[50] All were awarded two years. Mohammed Ali, in justification of his utterances, said after all what is the meaning of this precious prosecution by whose convictions is we to be guided, we the Mussalmans and the Hindus of India. speaking as a Mussalman if I am supposed to err from the right path, the only way to conveyance me of my error is to refer me to the Holy Qur'an.

Imprisonment this time was far more difficult in terms of everyday living and interaction than Malta had been. Prisoners were expected to work and were subjected to severe controls. Maulana Madani, joined by three Hindu brothers protested the body searches conducted after prisoners had worked outside. Some accommodation was made but when Maulana Madani continued to object , he was handcuffed during the night and his food reduced to soup. When his protest continued, he was placed in leg irons for a month. It was only after Gandhi wrote in protest in his journal, young India, that the irons were removed. Maulana Madani

[49] Ram Gopal,(1967). How India struggled for freedom(p.326).Bombay: K. R. Samanthe the book center Pvt.Ltd.

[50] Ibid.

also undertook a hunger strike to protest the ban on reciting the call to pray. Several Muslims and, again a handful of Hindus joined him in the protest. As punishment, he was confined to his cell for six days. In the end, the jailers permitted the prisoners to call Azaan quietly. Maulana Madani's protest had underlined that the jailer were violating prisoners religious rights.

حضرت مدنی اپنے مکتوب گرامی میں فرماتے ہیں:

میرے عنایت فرمابزرگوا ہم کمزور ہیں، ہم میں اتفاق نہیں۔ ہم ہتھیار نہیں رکھتے ، ہم مال نہیں رکھتے ، ہمارا دشمن قومی ہے، اُسکے پاس ہرقسم کا سامان۔ہم کواُسے سیدھا کرنا اور اس سے بدلہ لینا ضروری ہے مگر ہمیشہ مقابلہ سمجھ اور طاقت کے ساتھ کرنا ہے، یہی طریقہ قرآن وحدیث اور آنحضرت صلی اللہ علیہ وسلم نے بتایا ہے، اسی لیے ہم کو جب تک کہ ہمارے مقاصد حاصل نہ ہوجائیں یعنی خلافت کی آزادی، جزیرۃ العرب کی آزادی، ہندوستان کی آزادی، پنجاب (واقعہ جلیا نوالہ باغ) کی تلافی، اس وقت تک ہم کیا کرسکتے ہیں؟ میں کہوں گا آپ پر شرعاً فرض ہے کہ اگر مری ہوئی چیونٹی کی طرح آپ کاٹ ہی سکتے ہیں تو ضرور کاٹ لیجیے، اس کے یہ معنی نہ سمجھے کہ آپ خلافِ امن کوئی بات کریں، خونریزی کریں، نہیں نہیں!! صلاح ومشورہ کے ساتھ جس قدر ممکن ہو نقصان پہنچائیں، دوسروں کو آمادہ کریں، دشمن کی قوت کو کمزور کریں، اس کی تجارت کو گھٹائیں، اُن کی صنعت کو گھٹائیں، ان کی محبت، ان کے خوف کو دلوں سے دور کریں۔

لوگوں میں جرات پیدا کریں، سچ کہنے سے نہ جھجکیں، لوگوں کو نرمی اور حکمت سے سمجھائیں، شدت کو کام میں نہ لائیں، ٹوٹے ہوؤں کو ملائیں، ملے ہوؤں کو نہ توڑیں، اسی دھن میں دن رات لگے رہے۔ لوگوں میں سپہ گری پھیلائیں۔ بانک پٹہ لکڑی تلوار، گھوڑے کی سواری وغیرہ جو ہمارے بزرگوں کا طریقہ تھا جس کو تمام شریف خاندان کے لوگ سیکھنا اپنا فخر سمجھتے تھے اس کی طرف لوگوں کو ترغیب دیں کم از کم روزانہ ایک آدھ گھنٹہ اگر یہ عمل جاری رہے تو ہم خرما وہم ثواب کا کام دے، جسمانی صحت حاصل ہو ایک فن ہاتھ رہے وقت بے وقت کام آئے اپنی اور مال واولاد کی حفاظت ہو۔

میرے پیارے دوستو! اس بامن جنگ نے اس قدر فائدہ دیا کہ ہم سات آدمیوں کے پکڑے جانے کے بعد تمام ملکوں میں تحریک بہت زور شور پر ہوگئی، لوگوں کے دلوں میں خوف گورنمنٹ کا بہت کم ہوگیا، جس مسئلہ کو ہم مہینوں کی کوشش کر کے سب کے کانوں تک نہیں پہنچا سکتے تھے وہ دم کے دم میں پہنچ گیا۔ انگورہ کے مجاہدین کا چندہ بہت بڑے پیانے پر جمع ہوگیا بہت سے آدمیوں نے اس حرام نوکری سے استعفیٰ دے دیا اور بھی سینکڑوں فائدے ہوئے، اگر تشدد آمیز کاروائی ہوتی تو یہ فائدہ نہ ہوتا۔

میرے معزز اکرام فرماؤ! ہم تو انشاءاللہ اسی بامن ترک حوالات سے گورنمنٹ کو شکست فاش دیں گے تو ذرا ملک کو پوری طرح سے تیار تو ہوجانے دو اور لوگوں میں احساس اور اتفاق پیدا کراؤ، ہاں ایسی سختی سے لوگوں کو نہ پکڑو کہ کل کو گھبرا کر چھوڑ بیٹھیں۔ شریعت کی پابندی کراؤ۔ روز روز جلسے ہونے شاید لوگوں کو ہم نشی سے مائع ہوں میرے خیال میں ہفتہ میں ایک دو جلسے یا پندرہ بیس دن میں ایکی جلسے کافی ہے مگر کام ہمت سے ہونا چاہیے، جو کام مجمع کے اور بڑے ہوتے ہیں اِن میں غلط فہمیاں بہت زیادہ ہوتی ہے ہم کو اس وقت ملنے اور ملانے کی زیادہ ضرورت ہے متوسط طریقہ پر کوشش جاری رہے نرمی اور خوش کلام میں فرق نہ ہو۔

میں اب تک آرام میں ہوں، غالباً پرسوں حکم سنایا جائے گا اگر مجھ پر اور دوسرے رُفقاء پر کوئی سخت حکم ہو تو آپ لوگ ہرگز صدمہ نہ کریں اور نہ کوئی ایسی حرکت ظاہر ہو جس سے یاتلق اور اضطراب ظاہر ہو بلکہ یہ ہونا چاہیے کہ دشمنان اسلام سمجھیں کہ ان لوگوں کو ذرا بھی پرواہ نہیں ہوئی اور نہ اپنے مطالبات سے ہٹے ہم برروز اپنے مقصد یعنی آزادی ہند اور دیگر مذہبی مقاصد کے

قریب ہوتے جارہے ہیں الحمد اللہ ملک اور قوم کا قدم نہایت تیزی سے آگے بڑھ رہا ہے خداوند کریم مددگار رہے ہم ضعیف ہیں مگر انشا اللہ العزیز پلیگ کے کیڑے ہوکر گورنمنٹ کے موجودہ طریقہ اور جماعت کو وبا میں مبتلا کر کے ڈھائی گھڑی کی لگادیں گے بعون اللہ تعالیٰ:

پڑا فلک کو کبھی دل جلوں سے کام نہیں
جلا کے خاک نہ کردوں تو داغؔ نام نہیں

بھائیو گھبراؤ نہیں، مایوس مت ہو ایک خدا پر بھروسہ کرو وہ ہمارے ساتھ رہے کوشش کیے جاؤ کامیابی دیکھو گے خدا کے حوالہ کردو اگر کوئی عالم ،مولوی ،لیڈر پکڑا جائے کچھ پرواہ مت کرو، خدا تمھارے اور ہمارے ساتھ ہے۔ وہ سب دیکھتا ہے سنتا ہے، خداوند کریم ا پکی، ہماری تمام امت محمدیہ کی مدد کرے گا اللہ ہم سب کو نیک عمل اور اخلاص کی توفیق دیوے۔ امین

میرا بہت بہت سلام سب حضرات اراکین و ممبروں اور دوستوں کو اور بزرگوں تک پہنچا دیں"

ننگِ اسلاف حسین احمد غفرلہٗ کراچی جیل

(مکتوبات شیخ الاسلام جلد ۴ مکتب نمبر ۷۷/ ۲۴۳ تا ۲۴۵)

("While the court proceedings were on Maulana's numerous followers and admirers were greatly perturbed and wrote letters making anxious enquiries about his condition as also the prospects of the punishment. A letter he wrote in response reflects very significant dimensions of Maulana's character like unflinching faith in God and message of Islam, humility approaching utter self-abnegation, his approach to politics as also his understanding of the non-violent non-cooperation.

The letter has been cited by Quazi Mohammad Zahedul Hussaini, in his book Chirag-e- Mohammad. Maulana Madani writes:

"We are weak, disunited and unarmed whereas our enemy is strong and possesses tremendous resource. But we have to set the adversary right and wreak revenge. And, the resistance has to be based on wisdom and strength, for that is the path prescribed by the Prophet. That is why we can't rest till Khilafat is freed, the Arabian Peninsula is free, India is free and Punjab wrongs have been compensated. If you ask what can be done, my reply would be that it is your sacred duty to bite and cause as much pain as the bite of an ant.

It is followed by a word of caution indicating his understanding of non-violent non-cooperation: I do not at all mean that you should do anything unlawful and indulge in bloodshed. Harm the adversary as much as possible through peaceful means. Persuade others to cooperate in your struggle, weaken the enemy, and hit their trade and industry. Free people from their fear and create courage in them, don't hesitate to speak the truth. Persuade people gently and never use harsh methods. Bring together the alienated and do not create a breach in unity and busy yourself in

this task. Next is an instruction, which shows that non-violence for him was not a creed but a tactics to defeat the enemy in special circumstances:

Spread military spirit among people and direct them to learn the Martial arts like bank, Patta, lakdi, swordplay and horse riding, the arts that were the pride of our ancestors. If this becomes a daily hour-half one-hour practice, it will bring benediction as also prove useful as means of self-defense.Thereafter he asserts the gains of the peaceful struggle:

See the gains from this non-violent war. The arrest of seven of us has infused tremendous struggle. Fear of government has been reduced. The message that we could not carry to people in months has reached them in no time. The fund for Angora mujahedeen has been over-contributed, several people have given up the prohibited service and several other gains that would not have been possible if the movement were violent.

This is followed by expression of confidence:

God willing we shall defeat the government by this non-violent non-cooperation. Let the people get ready for this novel method. Create in people confidence and unity. Do not however be so strict that they may be frightened away. Make them follow Shariat. Daily public meeting would be excessive, two or three meetings per week are enough. The entire work will require lot of perseverance because in public activity involving large numbers there is always scope for misunderstandings. Our greatest need today is unity so the effort has to be moderate, not strict. Always be courteous and soft-spoken!

The letter closes with reassurance that he has no personal discomfort and confidence that.

We are every day approaching close to the objective of India's freedom and our religious objectives. The people and the country are marching ahead fast[51]".

Nanang-e- Aslaf

Hussaini Ahmed Gafarla,Karachi jail)

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[51] Kazi Mohammad Zahedul Hussaini(2003).Chirage Mohammad.(ed.III),(pp.116-117). Delhi: Aljamiat Bookdepot, Galli Qasimjan.

Maulana Madani in the first decade after his return from Malta had undertaken a life unlike anything that had gone before in his active role in grass roots teaching, on the one hand, and in national political organizations on the other. He now was seen, and saw himself as an "Indian Muslim", an identity intensified by the very issues like the Khilafat , social reform and constitutional arrangements, that defined the decade. Like other nationalist, he proved his credibility by defense of colonial authorities and imprisonment. Like Gandhi, he also devoted himself to grass roots "Constructive" work of education and moral reform, in his case primarily Sylhet. His was an explicit shoring up of an Islamic identity, which he was not only morally imperative but also foundational for the future state. At the same time, he kept up his Madarsa based activities, honed during his years in Madina and, at the end of the decade, based again in Deoband.

When Maulana Madani and other detune came out of the Karachi prison in the year 1923, they found the political climate in the country changed. Chauri Chawra is a village in district Gorakhpur where after being repeatedly humiliated villagers torched the police station and burned alive six or seven police officers. Most of the political stalwarts were in jail. The leader of the movement was Gandhiji; he believed in the principle of non-violence and wanted to run the whole movement on this basis. He realized that the masses were not yet capable of following this principle and gain freedom. Thus, he withdraws the movement.

Indian leaders in general were not happy with this move of Gandhi ji. Even being the greatest follower of Gandhi ji, Pandit Jawaharlal Nehru wrote these words in jail:

"The incident of Chori Chawra and the outcome of it has given us a chance to think over the ups and downs of the principle of nonviolence. I felt that if the arguments of

Gandhji in withdrawing the movement were correct, our opponent would always have the opportunity that whenever they wished they would create such a situation when we would have to stop our fight.”

The arrest of Muslims stalwarts like Maulana Mohammed Ali Jauhar and Maulana Abul Kalam Azad had infused life in the movement. People were restless and wanted that the Indian National Congress in its session at Ahmadabad adopted a resolution demanding total independence. Withdrawal of the non-cooperation movement diminished their enthusiasm. As the disenchantment grew among the people, the government’s strategists considered it a blessing in disguise.

For a great freedom fighter like Maulana Hussain Ahmed Madani such, a political climate was highly disheartening. He knew that the British purpose behind these acts was nothing but to divide and rule and to crush the freedom movement. However, a courageous thinker does not allow despondency to overcome him. He too always looks for a way out that would turn the great despondency into hope.

During the Khilafat movement, the zeal to boycott the British had reached its peak. The people showed this zeal not because of the economic exploitation by the British and hatred for slavery. It was because of the crime committed abroad by the British government against the Turks. When the Turkish situation changed the people’s enthusiasm and zeal weakened too. The need of the hour was to generate a strong feeling against the economic exploitation and the worsening plight of the masses so that strong and durable strategic steps would be taken till the misery was removed.

2.10-Cocanada Conference:

After the Karachi incarceration, Maulana Madani has all the greater attraction for conferences. Soon after his release in 1924 A.D. ,[52] he was elected to preside over the 5th annual session[53] of the Jamiat to be held at Cocanada. Significantly, the session was being held simultaneously with the Congress session that was to be presided over by Maulana Mohammed Ali. The Maulana calls upon the Muslim and the leaders of the community all their might against the British and refuse to give them any kind of cooperation.

No wonder Maulana Hussain Ahmed Madani adopted Jamiat as his main platform for creating political awakening among Muslims. His speeches therefore begin with description of the unjustice inflected on the Islamic world by the European powers spearheaded by Britain. His presidential address at Cocanada session is typical of his approach. It started with recounting the event showing the hostile attitude of the British. Then follows the exhortation for non-cooperation with the British and cause them as much damage as possible. His address was important for its stress on the two important duties of a Muslim:

1-Struggle against foreign government.

2-Freedom of India.

An extract of his address brings out this view point of his:

"Hindu Muslim unity is a pre-requisite for freedom of India. It is the religious and political duty of the Muslims that they should work for freedom of India and

[52] Asiravardi,op.cit.(p.181)

[53] Ibid.(p.184)

continue this struggle until the government accedes to their demand. It is their duty , which they must with or without companions, it is the order of the Almighty if non Muslims extended to you the hand of friendship , you too must extend yours, for compromising for the right cause will establish as true believers in Allah. And, if they (non Muslims) turned their back on you and leave you alone you should not complain about it because Allah is your biggest supporter."[54]

Maulana showed serious concern over the impact of the Shuddhi Movement, as it tended to disrupt the process of unity. In this respect his attitude is not extremist or communal but quite rational for a committed believer who regarded the truth of Islam as the only truth.

He recognizes the fact that since the time of Dayanand Saraswati thousands of Sanatanist, Muslims and Christians were being converted to Arya faith but as contemporarily, even the atheists are being accorded equal rights there can be no objection if propagation of a faith is undertaken with a clear conscience and without any sinister ulterior motive. He left it to the leaders of the Shuddhi movement to decide for themselves whether they are acting in good faith and not proving an instrument in the hands of the usurpers of India's independence.

Regarding the responsibility of the Muslims in this context he says they must propagate their faith and save their co-religionists from falling victim to falsehood but, while doing that care must be taken " not to use derogatory words about the founder or leader of another faith, not to use force or material all element, not to

[54] Madani Hussain Ahmed,(1997). Khutbaat-e- Madani.(p.232).Deoband: Zamzam Book Depot.

resort to uncultured behavior.” For this, they must start seminaries in every village to disseminate elementary education and foster the Islamic conduct in children.

He also points out the dangerous trend of the so called sang than which ostensibly aims at organizing and reforming Hindu society. The Maulana does not oppose the effort as such because every religious community needs internal unity and reform but what he feels concerned about is the kind of propaganda indulged in by leaders of the movement for it has resulted ‘in spreading the contagion of hatred, especially in Punjab and U.P.

2.11-Maulana Hussain Ahmed Madani in Sylhet: (1924-1927)

Maulana Hussain Ahmed Madani got a call from Sylhet, district of Assam that he should start a school of Hadith there. He had visited the place while teaching at Madarsa in Calcutta and participated in conferences of Congress and Jamiat. On account of that, activity there had grown a large section of his admirers and followers. The offer was to his taste and suited his temperament being in line with his broad mission.

Choice of Sylhet was not compulsion because there were several other offers. In one of his letters, he has mentioned that there were pressing demands from Delhi as well as Deoband that he should start teaching there. There was no particular attraction in remuneration also because the Maulana accepted whatever then offered because he was averse to doing anything for material benefit.

The reason he has given in another letter:

People of Sylhet were pressing me for a year and a half to start giving lessons in Hadith or find another suitable person for the job because thirty millions Muslims population of the area is very backward in respect of education, particularly poor[55].

I was very busy after coming out of Ahmedabad goal because the movement was showing signs of weakness. Therefore, I delayed and tried to find another proper person. The need however had to fulfill because, in the absence of proper knowledge those people could be vulnerable to anti Islam propaganda. The graduates of the area had secured degrees from Universities of Calcutta and Dhaka or from Calcutta's Madarsa Alia but did not have the benefit of systematic study of hadith.[56]

The Maulana took stock of the situation during a visit to the area and decided to accept their offer. His teaching there continued from Dec. 1924. till 1927 a [57] when he was called to take over guidance of his alma mater Darul uloon Deoband.

Syed Mohammed Miyan had described this decision of the Maulana as a divine blessing because, besides teaching, he undertook preaching and guiding people, not only in cities and towns of the regions but also in far-flung villages. Describing his stay the Syed has recorded:

The villages of Bengal and Assam are surrounded by rivers, but Maulana crossed all those hazards and he reached a particular place after negotiating all the difficulties there would be no more than seven or eight persons to listen to his lectures. The size of audience never disappointed him and he delivered his lectures

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[55] Miyan Syed Mohammed,op.cit.(pp.165-166)
[56] Asiravardi,op.cit.(p.186)

[57] Ibid.(p.188)

to the tiny group with the same zeal and earnestness, with which he used to address gatherings of thousands. He travelled mostly on foot quite often returned to the residence late at night.[58]

At a time when his popularity in that area at its Zenith, he was called upon to leave Sylhet and join Dar-ul- uloom Deoband. The decision to respond to call was not easy. In Sylhet, he had all that the Maulana with his religious political bent of mind could demand. He had a satisfaction that he was carrying the torch of Islam to areas that needed it most. There was restriction on his travels and political activities.[59] Plus he had been provided spacious and furnished residential accommodation in addition to Rs. 150.0 PM. as salary. As compared to this, the prospect at Deoband was nothing in terms of facilities or comforts. His acceptance of the offer to take up the job of the head of teaching section of the Madarsa can therefore well be taken as another evidence of his willingness to make whatever sacrifice required by the call of duty.

According to Mohammed Miyan, 1927 A.D. was the first year in the history of Dar-ul- uloom when it faced maelstrom of mutual differences. The students started the trend of going on strike and the teachers were divided into two hostile groups. Old students and associates also divided. The institution was in a deep crisis and salvaging its prestige was no child's play because veterans like Allma Anwar Shah Kashmiri and Mufti Azizur Rahman could not remain unaffected. The situation saved by the wise choice of Hussain Ahmed to take the place of Allama Anwar Shah.

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[58] Ibid.

[59] Miyan Syed Mohammed ,op.cit.(p.169)

Maulana Hussain Ahmed received a letter in Sylhet from his old teacher Maulana Habibur Rahman Usmani asking him to visit Deoband.[60]

2.12-Maulana Hussain Ahmed Madani as a principal of Dar-ul- uloom Deoband:

As the Maulana Madani arrived in Deoband both the Manager and Asst.Manager explained to him the critical situation the institution was facing and ask him to take over the responsibility of teaching department. His immediate response was negative. He knew that rules of Darul uloom did not permit its employees to dabble in politics while servicing there and for Hussain Ahmed it was impossible to accept that condition. For him politics was not a hobby or spare time activity; it was veritable service to God in his opinion. He had taken to politics not for name or fame or to get any material benefit; he had learned the lesson at the feet of his teacher and mentor Mehmoodul Hasan that liberating India and clearing the path for securing the release of Islamic world from iron grip of European imperialist

On seeing, that he was adamant on refusing to join the manager Hafiz Ahmed spoke to him in a tone of frustration:

This Darul uloom is the legacy of our forebears. Service to it is as much your duty as it is ours. If you are not prepared to join it, we will also resign and leave. After that, whether it survives or not you will be accountable before God along with us.[61]

What happened after this passionate appeal has been described by Maulana Rasheed Hasan Osmani who was present at the scene. The description reads:

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[60] Asiravardi,op.cit.(p.202)
[61] Miyan Syed Mohammed ,op.cit.(p.167)

Shaikhul Islam who had deep regarded for Hafiz Ahmed respectfully submitted. I am ready to obey your orders, but you tell me how to resolve my dilemma. I am engaged in carrying forward the program of Shaikhul Hind to throw the British out and propose to continue this opposition till my last breath. On the other hand the policy of Darul Uloom is that none of its employee can take part it any agitation. At this Hafiz Ahmed and Maulana Habib ur Rahman said: [62]

You will remain exempted from all the rules of Darul Uloom. Consequently, Maulana Hussain Ahmed agreed to accept the offer.[63]

Life and work of Maulana Madani leads to the inescapable conclusion that there existed no dividing line between his political struggle and his passionate spiritual pursuits. While he was a dedicated communicator of message of Islam, he was equally devoted to the cause of communal harmony within the country and nation's liberation from British imperialism.

Thus, Maulana Madani became the administrator of Dar-ul- uloom and also continued his political activities. In 1928 A.D. , Simon Commission came to India. Maulana Madani, who was the president of Jamiat-Ulama-i-Hind, decided to oppose the Simon commission and announce its decision at its Peshawar conference. Madani made fervent speeches against the Britisher's intention of sending the Simon commission and asked the people not to extend any cooperation to it. Interestingly, the Congress followed Jamiat in opposing the Simon commission. Thereafter Jamiat and the Congress jointly organized strikes the commission when it actually arrived

[62] Goyal,op.cit.(p.133)

[63] Ibid.

in 1928 A.D. in India.[64] Finally, the commission went back without achieving its purpose, largely due to the combine efforts of Jamiat and the Congress.

The Britishers were so confident of the disunity in the Indian political parties that they thought they could never agree on a common program, if given a chance to govern themselves. Hence, when the Indian rejected the Simon commission, the British government asked the Indians to draft their own constitution. It was like a challenge thrown to the Indian leadership, which it decided to accept and prove itself.

Parties like Indian National Congress, Muslim League, Hindu Mahasabha and other held a joint meeting on May 19, 1928. A committee under the chairmanship of Motilal Nehru was formed to prepare the draft of the constitution. The committee after discussing the political and constitutional problems subsequently prepared a report known as the Nehru Report. The report was published on August 16, 1928.[65] While highlighting the rights of Indians as such, the report did not mention any specific rights of minorities. As a result, Jamiat rejected the report.

2.13-Civil disobedience Movement and Madani:

Mahatma Gandhi's decision to start the salt Satyagraha (Agitation) infused a new lease of life in the national movement, which was at a low ebb right from the time of suspension of the non-cooperation movement. The Congress started the agitation with the salt satyagraha. Gandhi took up the issue of opposing the "Salt Act" and

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[64] Madani Asjad,op.cit.(p.14)

[65] Shahjahanpuri Abu Salman.(1987).Shaikhul Islam Maulana Hussain Ahmed Madani Ek Siyasi Mutala.(p.104). Pakistan:Majlis-e- Yadgaar Shakhul Islam.

started his symbolic, “Dandi March” on March 12, 1930 A.D. from Sabarmati, Gujrat. His march received an overwhelming response with a sea of humanity joining him from all parts of the country.[66] Maulana Mandani indeed were among those who had been insisting on the Congress adopting complete independence as its goal and has been opposed to any compromise less than that.

Therefore, the Amroha[67] session held under the chairmanship of Maulana Madani passed a resolution asserting that it is the duty of Muslims to joined hands with the Congress while fully conforming to the commandments of Shariat. The resolution was moved by young Maulana Hafizur Rahman and before any other delegate should come forward to second it Maulana Madani seconded it and justified it in terms of shariat and described struggle for independence as the demand of times.

Civil disobedience started. Jamiat also followed suite and appointed dictators. Maulana Madani was the sixth of the dictator[68] who were arrested immediately after the names were declared. Maulana’s program was to go to Delhi and make speech at Jama Masjid in defiance of the law. The police did not arrest him at Deoband station because there was a huge crowd of admirer come to see him off. On the station next to Deoband, Rohana , the DSP showed him a notice that was written in English. Maulana responded saying he did not know English. The DSP asked him to lend his pen so that he could translate it into Urdu. The Maulana then said, “How funny! You want me to provide weapon to slaughter me!” Hearing this reply, he went away. The train started by the time it reached Muzaffar Nagar station the translation was ready and was presented.

[66] Miyan Syed Mohammed,op.cit.(p.182)

[67] Ibid.

[68] Goyal,op.cit.(p.151)

It was issued by the district Magistrate of Saharanpur. The Maulana thereupon brought to bear his legal knowledge and said. "I am out of the boundary of the District Saharanpur. The notice issued by the DM of Saharanpur cannot be executed outside the limits of that district[69]."

2.14-Maulana Madani in Nani Jail:

Maulana Madani entered Naini Jail[70] of Allahabad on January 24, 1943,. Maulana Syed Mohammad Shahid Fakhri , who was the spiritual successor of Maulana Fakhir Sahib Allahabadi and the shrine keeper of the circle of Hazrat Shah Ajmal Allahabadi, Maulana Abdul Haee, Abdul Majid, Maulana Abdul Qayyum Luknawi, Maulana Abdul Bari Abbasi Gorakhpuri, were in the Naini Jail. These gentlemen were released one after another, but Maulana Madani was detained there for about 19 months.

On November 1, 1943 A.D. , during the evening prayer, the Jail superintendent misbehaved with Maulana merely because he could not present himself quickly for the roll call. All jail inmates were seething with rage at the insolent behavior of the superintendent. When the news trickled out of the jail, the current of restlessness travelled fast from one end of the country to the other. The jail superintendent had realized his mistake, and on the third day of his insolent behavior, he apologized to Maulana. But the agitation that this insolent behavior built up did not subside. Protest meetings and marches were organized all over India on November 26, 1943.

[69] Miyan Syed Mohammed,op.cit.(pp.186-187)

[70] Goyal Op.cit.(pp.191-193)

On November 27, 1943, a communiqué of the Governor of United Provinces was published in the *Hindustan Times* in which he referred to the incident. He informed the public that the jail superintendent had already apologized and Maulana was now satisfied with the behavior of the jail officers. However, the communiqué was not enough to satisfy the supporters of Maulana. They wanted that the jail superintendent be suspended. Meanwhile, a message came from Maulana, in which he informed his supports, "I have forgiven the superintendent of jail and no action should be taken against him." This made his supports to postpone their agitation.

Maulana Hussain Ahmed Madani was released unconditionally from the jail on 6th Ramadhan 1363 Hijri, corresponding to August 6, 1944 A.D. Gregorian. The time Maulana served the jail term of two years[71], two months and two days from June 24, 1942, to August 6, 1944.

2.15-Maulana Hussain Ahmed Madani and opposition of Two-Nation Theory:

At the time when Muslim league and Hindu Mahasabha raised demands for separate states, based on the so-called 'Two Nation' theory the contribution of Maulana Hussain Ahmed Madani is of special note. His was the first effort at articulating the thesis that modern nationhood is determined by territory and not by religious faith. His approach has been a major factor in building awareness among all classes of society about the need for a secular nationalism, which seeks to advance human welfare.

[71] Ibid.

Maulana Madani's nationalistic approach was directly opposed to views propounded by the Muslim league. On the contrary, a concept of territorial nationalism is alien to Islam, Proclaimed Maulana Madani. The Two-nation theory meant that Muslims are separate nation because of their distinct faith, culture and history. Maulana Madani opposed it and expounded with great intellectual vigor and moral force on the need for a United Nationalism in India before partition. He wrote a book in reply to his ideological opponents, especially Dr. Iqbal, "Muttahida Qaumiyyat Aur Islam".

As soon as the Two-nation theory resolution was passed on March 23, 1940 Maulana Hussain Ahmed Madani undertook a whirlwind tour of India appealing to the Muslims not to be mislead by the Muslim league's propaganda. The Maulana was attacked by the league hooligans who threw garbage on him. Maulana Madani Hafiz ur Rahman and other Ulama fully supported the concept of Muttahida Qaumiyyat. (Composite Nationalism) moreover, they fully justified it on religious ground. Maulana Hussain Ahmed Madani was vehement opponent of formation of Pakistan. In fact as soon the Lahore resolution calling for a separate state for Muslims in the North-West and North –East was passed in 1940 A.D. , the Maulana undertook a tour from Assam to Kanyakumari, pleading with the Muslims not be mislead by Jinnah's Two nation theory. He was attacked by Muslim league supporter in a number of places. Earlier, in 1938 A.D. he had written a book Muttahida Qaumiyyat Aur Islam (Composite Nationalism and Islam) and justified, theologically, a composite nation. He quoted profusely from the Qur'an to support his contention. This clearly shows that Islam is not inherently separatist.[72] Maulana

[72] Mehta, Arun. (2004). History of Modern India,(p.161).Natraj Nagar .ABD Publishers B-16.

Madani, like other traditional Ulama, deeply concerned about the threat that British imperialism posed to the religious and cultural identity of Indian Muslims, and truly believed that only by working together with other religious communities, most significantly the Hindus, could the Muslims of the subcontinent be successful in their struggle against British rule. He considered an appeal to the bonds of shared "Residents, color, race, and language." imperative to the achievement of this goal and viewed calls for the creation of Pakistan as a blow to this struggle.

2.16-Champion of Hindu Muslim Unity:

Maulana Hussain Ahmed Madani was an active proponent of Hindu Muslim unity. The history of India shows that it is not possible to imagine a united and healthy India without Hindu-Muslim Unity. Madani devoted himself entirely to the cause of Hindu- Muslim unity. According to the verse, he said unity is essential for Muslims of India because Hindu-Muslim unity is the only deterrent for our enemy; only with this at command can we inspire fear in him and melt his stony heart. As such, this unity is not only legitimate but also necessary. In his famous treatise, Hamara Hindustan aur uske Fazail, Maulana writes; "Our religion tells us that Adam descended in India. He inhabited this land and it was here that his race spread. There is a reference in "Subhat-ul-Marjaan-II that heirs of Adam spread from here (India) and that they have cultivated this land. It is necessary for the Muslim to understand that this country was their old native place."[73]

Maulana Hussain Ahmed Madani was a staunch advocate of Hindu-Muslim unity. He wanted to involve the Muslims in the national movement and in the political

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[73] Ibid.

main stream by offering justification for the same. Maulana Hussain Ahmed Madani through his speeches tried to instill a feeling of nationalism. He held that formation of parties like the Hindu Mahasabha and the Muslim League had only served the purpose of the Britisher's policy, i.e. Divide and rule.

2.17-Maulana Hussain Ahmed Madani after Independence of India:

The partition of the country was accompanied by a massive pogrom, which hurt every soul. Maulana Hussain Ahmed Madani was also shocked by these incidents and tried his best to save the lives of Indian Muslims. He rekindled confidence among them prevented them for migration to Pakistan. They insisted that they live in India as its honorable citizens as it had always been their own country. He addressed them, issued appeals to them through news papers and made announcement to this effect which worked, and a majority of Muslims gave up the idea of leaving the country.

When India was liberated, Maulana Hussain Ahmed Madani left everything aside but he carried on with his teachings, normally what happens after a person takes part in liberation struggle and they achieve their objective is that the issue of position and status plays its role. However, Maulana Madani was not interested in such things. His objective was the liberation of India and since it was liberated, his objective was achieved. If he wanted he could have received the highest position that any person could have received but Maulana Madani left all of that and went to Dar-ul- uloom Deoband and dedicated himself to teaching.

When the time came for the distribution of awards and honors to those who took part in the liberation struggle, then the call was also made for Maulana Hussain Ahmed Madani. This was very prestigious honor where by his name would have become elevated throughout the world. Yet Maulana Hussain Ahmed Madani declined to go forward to accept such an award. He explained his refusal by simply mentioning that this was against the way of our pious predecessors. This is a prime example of sincerity. He took part in the struggle solely for the pleasure of Allah and not because of attaining a position in society.

Maulana Hussain Ahmed Madani was not a part of free India's power structure but the power that be had such high regard for him that his request was treated as an irrefutable demand because sincerity of his approach and veracity of his information could never be doubted. Maulana did not cherish power but power cherished Maulana. Several instance can be given to support this contention.

Here is sampling: The first president of free India Dr. Rajendra Prasad expressed his desire to visit Maulana at Dar-ul- uloom Deoband.[74] People in charge of his security tried to dissuade him because, in their opinion, the small town would not have readily available the medical aid that an asthma patient like him might require in an emergency. But the president insisted and did pay a visit.

Several of the government came to pay their respect at the Dar-ul- uloom Deoband. Once railway minister Lal Bahadur Shastri[75] came and sat among the audience. Maulana wanted him to occupy a higher seat but Shastri ji replied,

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[74] Kazi Mohammad Zahedul Hussaini (2003).Chirage Mohammad(ed.III).(p.262).Delhi: Aljamiat Bookdepot, Galli Qaimjasn.

[75] Ibid.

Probably you have forgotten that during the prison days I used to sit like this in the audience. Today also, I would prefer to be seated in the same fashion.

Mahaveer Tyagi, the minister of defense and Rafi Ahmed Qidwai,[76] the communication minister also showed similar reverence. Pandit Govind Valabh Panth, the chief minister of UP. Once on tour to Deoband sent word that he would like to visit but the Maulana expressed inability to receive him because of prior preoccupation. Despite that, Pandit Panth came and joined the afternoon gathering in which anybody could come without prior engagement.

Despite such equation with the powers that be Maulana could proudly claim that he never sought any personal favor from the government. On the other hand, it is the record that for safeguarding legitimate interests of the Muslim community he never hesitates to approach the highest authority in the land and, noted earlier demanded justice in a straight- forward manner, never cringing or begging. He had earned this right on account of unflinching adherence to non communal nationalism and having a record of sacrifice for the cause of national independence to less shining than that of any other leader of the movement.

Maulana Hussain Ahmed Madani headed the Jamiat-Ulama-i-Hind after partition in 1947 A.D. [77] too and played a positive role in getting Muslims engage themselves in constructive work. The government of India tried to honor him with a Padm Bhushan award in 1952, A.D. [78] which he politely decline saying that whatever he did for the country during the freedom struggle was his duty. He lived and died for

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[76] Ibid.

[77] Ibid.

[78] Ibid.

the cause of Hindu-Muslim unity.

اس بارے میں جو خط حضرت نے حکومت ہند کو لکھا وہ انکار کی صحیح وجہ پیش کرتا ہے۔

بحضور جناب فیض مآب صدر جمہوریہ ہند دام اقبالکم

''بعد از آداب عرض آنکہ! اگر چہ اب تک مجھ کو باقاعدہ کوئی اطلاع نہیں دی گی مگر اخباروں میں شائع شدہ اطلاعات سے معلوم ہوا کہ جناب نے پدم بھوشن کے تمغہ سے بنا پر صدارت جمعیۃ علماء ہند اور خدمات علمیہ دار العلوم اور جد و جہد ازادی وطن میری عزت افزائی کی ہے، اگر واقعہ صحیح ہے تو میں آپ کی اس عزت افزائی اور قدر دانی کا تہہ دل سے شکریہ ادا کرتا ہوں اور عرض رساں ہوں کہ چونکہ ایسا تمغہ میرے نزدیک پبلک کی نگاہوں میں بے لوث آزاد خادمانِ ملک وملّت کی آزادی لائے اور اظہار حق کو مجروح کرنا اور قومی حکومت کی صحیح اور سچی رہنمائی کی راہ میں ایک قسم کی رکاوٹ ہے، اس لیے میں ضروری سمجھتا ہوں کہ بعد شکریہ اس تمغہ کو واپس کر دوں''

ننگِ اسلاف حسین احمد غفرلہ

۲/ستمبر ۱۹۵۴ء

The letter which Madani had written to the government reflects the reason of refusal. Which is as below.

(Respected president of India,

I want to express my sincere views even though I have not received any official news/letter , but from the news published in news paper , I came to know that His highness encouraged me by awarding Padam Bhushan for the contribution in the freedom struggle of the country. if this news is true, I am verymuch thankful for giving me such recongnition and encouragement. But I feel such type of reward is the obstacle in the way of real guidance for the country. therefore I feel it very necessary to return this prestigious award[79] *and thank you again.*

Nanange-e-Aslaf , Hussain Ahmed.)

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[79] Kazi Mohammad Zahedul Hussaini (2003).Chirage Mohammad (ed.III). (pp.262-263) Delhi: Aljamiat Book depot, Galli Qasimjan.

2.18-Madani as an Author:

Maulana Hussain Ahmed Madani was not only a great politician but also he was a prolific writer. He wrote number of books on religion, economics and national integration. And described how Britishers exploited the Indian people. In his books, he critically analysed the British policies and mentioned the drain of wealth through britishers from India. various books are written by him are as follows.[80]

1. Naqsh-e- Hayat (Autobiography) vol. I and vol. II
2. Muttahida Qaumiat Aur Islam (Composite Nationalism and Islam)
3. Safarnama-e- Asire Malta
4. Hamara Hindustan Aur Uske Fazail
5. Durus-e-Madina
6. Hadis-e-Sahia
7. Shahab-us-Saqeb

Naqsh-e-Hayat:

Maulana Hussain Ahmed Madani wrote his autobiography in two volumes under the title, 'Naqh-e-Hayat' deals with the daily life of Maulana, his parents, relatives and dear ones . In the remaining pages he had described the tyrannical excess of the English. Maulana Hussain Ahmed Madani writes: [81]

" The revolution of 1857 my ancestors had become destitute.

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[80] Asiravardi,op.cit.(pp.494-499)

[81] Madani Hussain Ahmed,op.cit.(pp.36-37)

In Naqh-e- Hayat he writes about mutiny:[82]

"The crusaders and their associates or the suspects were tortured, insulted beaten un humanly and in un civilized way which make ones hair stand on end . The British history because of these barbarous activities, has been blackened . The treatment meted out to the political prisoners declared illegal by the civilized governments, did not deter the English from using against the nobility. The nobility was put to cursed and abominal tests which even the best of political prisoners would not tolerate."

Maulana Hussain Ahmed Madani describes the mental degeneration and moral degradation in the following words:

"The English men became a new man in India. The crimes which he dares not commit in his own country are committed by him in India as if he holds the license for it being an English man still is not afraid on any punishment."

Maulana also describes the complete history of the entry of the British into India till they were made to quit. He has dealt with the preparation of the nobles of Deoband in the freedom movement, and the factors leading to the arrest of Maulana Fazal Haque khairabadi, Maulana Rasheed Ahmed Gangohi, Hazrat Mahajir Makki.

Naqsh-e- Hayat is sure to stir compassion and pity for the Maulana and it is a testimony to the sacrifice and selfless service of Indian Ulama for the betterment of not only Indians, Indian Muslims and otherwise but for all colonized nations irregardless of religion. History of Muslims patriotism was the major subject of the second volume of the Naqsh-e-Hayat , a work that offers a striking comparison to Jawaharlal Nehru's simultaneous prison writing the Discovery of India (1944 A.D.).

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[82] Ibid.

Madani's opposition to British was based concretely on an analysis of what the British did? Madani's second major prison writings , Naqsh-e- Hayat written in Nani prison in 1944 A.D. , included a fierce , hard headed attack on colonialism with a focus on exploitation , capitalism , the particularly Anti-Muslims policies of the British , and the ruin of Indias's economy. Not for Madani , Nehru's contemporaneous romantic quest in the discovery of India (1944)- written while he was in prison during the war –for an organic Indian civilization as the focus of a historical exploration . the English educated , socialist lawyers wrote poetry ; the Islamic mystic wrote an economic critic of colonialism.

Muttahida Qaumiat Aur Islam (Composite Nationalism):

In this book he expatiated support for nationalism and argued that Islam is not opposed to united nationalism based on a common motherland, language, ethnicity or colour, which brings together Muslims and non –Muslims sharing one or more of these attributes in common. Maulana Madani came out with strong reasons for his view that the word 'Qaum' (Nation) sometimes used to refer to the people of a particular prophet in the Qur'an and the Hadith of the Prophet Muhammad (pbuh.) such as the Qaum of Noah or the Qaum of Abraham, and in these contexts it applies to all the members of these communities, including both the followers as well as the rejecters of these prophets.

In common issues, therefore, Indian Muslims must join hands with non Muslim Indians, on the basis of belonging to the same Qaum, and work together for the unity, freedom and prosperity of the country. This scholarly work mainly deals with two aspects; first , the meaning of the word Qaum and how it is distinct from the word Millat. And secondly, how the holy Qur'an and the Hadith tradition view it.

The book aimed at opposing the divisive policy of Jinha and the Muslim league. By proposing composite nationalism, this important book strongly argues that despite cultural, linguistic and religious differences, the people of India are one nation. According to the author, any effort to divide Indians on the basis of religion, caste, culture ethnicity and language is a ploy of the ruling power.

Hamara Hindustan Aur Uske Fazail:

Shortly before independence, Madani wrote an essay ,Hamara Hindustan Aur Uske Fazail, " Our India and its merits"(1941). He used an old genre of Arabic literature "Fazail"in which writers celebrated the merits or virtue of different lands. But he used it to jump into what might be seen as a competition over the historical " Biography" being created for the Indian nation. The Hindus nationalists , the intellectual fathers of today's virulent Hindus nationalism, insisted that India was a Hindu land, sacred only to Hindus and not to so called foreign Muslims and Christians. Muslims had no ties to India . Madani did not challenge this argument directly ; he simply made an Islamic claim to trump it .

Madani quoting earlier writers in this genre, made the perhaps surprising following points .

- India is fact for the Muslims the second holiest place on earth next to Mecca, because Adam descended on Adam's peak in Ceylon, after this expulsion from Paradise[83].

[83] Madani Hussain Ahmed,(1941).Humara Hindustan Aur Uske Fazail.(pp.03-11).New Delhi: Aljamiat Book Depot. Galli Qasimjaan.

- Thus, since Adam is understood as the founder of Islamic Prophetic tradition, India was the site of the first revelation, the first Mosque, and the first place from which pilgrimage to Mecca was performed.
- In India " The eternal light of Mohammed"was first manifest in Adam.
- Since Adam was in India , all human beings, being descendent from him. Are also Indian-Although, to be sure," Among various communities reisiding in India , Muslims alone , because of Adam, can legitimately claim they are the original inhabitants of the land[84]."

The colonial narrative of Indian history, first formulated in the late eighteenth century, had been to position Muslims as foreigners, thus making British rule seem less intrusive and, by verifying Muslims rule , more benign. Key elements of that narrative were appropriated by Indians generally to account for their subjection. Today , Hindus extremists justify ethnic cleansing on the basis of this same narrative of Muslims as foreigners. Madani made his case on the defensive . Madani made a further perhaps starling, comparative points , namely that Muslims ,

"Unlike Hindus and Zoroastrians,"did not burn or expose, but rather buried, their dead, so that "Even after death a Muslim remain attached to soil." And at the time of judgment will rise from the very spots where buried. According to their own belief, moreover, Madani continues Hindus and some other groups of Indian beliefs that souls after death take on new forms so that "There is no guarantee that a Hindu soil….. will again take birth in India" at all[85].

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[84] Ibid.

[85] Ibid.

The grave of a Muslims by contrast is a place of resort for living Muslims , and a sanctuary till the day of judgment. For the dead persons,

Madani explains, the grave is like radio sation----- where message are received and transmitted," particularly as others pray and do good works on behalf of the deceased.

Madani's final, and for him irrefutable, argument, was that the Prophet Mohammad (pbuh) loved his homeland so that his followers in India could hardly do other. Madani's scalpel, in short , excised the colonial , Hindus nationalists story , at the same time as it excavated the Islamic tradition in order both to socialized Muslims to the loyalties of a modern nationalism and to encourage other Indian to accept them.

Madani's celebration of India as an Islamic land resonated with old arguments made by earlier writers, but he was a very much a product of his time in trying that celebration to a commitment to the territorial loyalty of modern nation –state.

Madani created, moreover, as earlier writers in this genre did not do, a modern, liner narrative in which Muslims had a major place in the history that defined the emerging nation. The arguments had two parts. One articulated in particular in Fazail tract, was one more susceptible to the historians eye than the association with Adam. This was simply that Muslims had made India their homelands for thousand years and that in fact most of those now Muslims were descendent from earlier in habitants. Companions of the Prophet, moreover had visited soil ; thousands of scholars, Sufis, and Martyrs lied buried here; India boasts millions of mosques, tombs and other Islamic institutions. This was the Muslims ancestral home and he insisted , they had no greater ties to Muslims beyond the sub-continent that did

Hindus to their fellow religionists abroad. This was a response both to Hindus nationalists claim to the contrary , as well as to interpretations made of the Khilafat agitation.

A second theme in Madani's historical writings focused on recent history and positioned Muslims at the fore front of what he called " Resistance to India's slavery." In this regard, Madani contributed to the creation of a genealogy of anti-British Muslims nationalism, which made further exuberant claims for Muslims natioanalists legitimacy. Madani argued not merely that Muslims were anti-British – but they were the most Anti-British. Madani constructed and anachronistic story that positioned Muslims as the first nationalist. It s lands marks were an 1803, Fatwa on the status of India after the British occupation of Delhi; what he described as the anti-colonial jihad of Syed Ahemad Shaheed and others who attempted to carve out a state on the frontier in the early nineteenth century; Ulama's participation in the 1857 mutiny; and offcourse , the conspiracies of world-war first that brought him and others to Malta.

The Indian National Congress , by contrast , was , from his perspective , a laggard, long niggling over minor constitutional adjustments and proclaiming its loyalty. It was Muslims who earliest and most courageously opposed exploitative, tyrannical imperialism.

Madani was not only a great writer but he was also a good orater. His speeches and Khutbaat are very important because in every speech he used to give references of cunning policies of British .

Khutbaat-e-Madani :

Besides teachings, delivering lectures and public speeches became his pre occupation . he delivered hundreds of speeches in a year. And in every speech he dwelt at length economic problems of the people. His speeches were sincere and touched people's hearts. They gradually struck the right chord with the people and changed their minds.

Madani often addressed his concerns to the welfare of the Muslims , but on the matter of the colonial presence he addressed Indians as a whole: Muslims were part of the nation , and all Indian faced common problems. In May 1945 A.D. , as world war second came to an end. Maulana Madani presided over the annual meeting of the Jamiat-Ulama-i-Hind , held in Sahranpur . His eloquent presidential address or Khutba was tightly focused on what he spoke as " The stain of India's slavery and the worst of times."

Economic issues had brought many revolutions in Europe . the end the British Hegemony in America was also made possible through boycott. Through the instrument of boycott, they not only brought an end to the British rule but they threw them out of their countries as well.

In view of the experiences, Maulana Hussain Ahmed Madani tailored his program for struggle in the political field. By instilling the feeling of economic exploitation among the masses, he inspired them and gave practical shape to the boycott of English goods. The definition and explanation of economic exploitation became the important topic of his speeches. From the passage of history books, from journals and newspapers, he collected and memorized a great deal of data.

India was a' 'Golden Bird.' What sort of prosperity was in India before the Europeans arrived? How was the health of the people? What were the rates for grains and cereals? What were prices of essential goods? What were the state of the industry? How popular Indian goods abroad? How much was India earning from its exports.? How did the decline start after the European arrived?

Instead of prosperity , there began poverty; instead of inexpensive and low price, things became costly; instead of wealth, there was penury; instead of opulence, there was scarcity; in place of knowledge and skill , there was illiteracy ; instead of unity , there was disunity , hate and jealousy . and all this went on increasing with passage of time.

Maulana had complete data of progress and decline for every period from the reign of Afghans , that from twelfth and thirteenth century to the British rule. A large portion of these data in his mind he use to present this before the people wherever he addressed meetings. He presided over many all India conferences and a great part of his presidential address was devoted to highlight these facts. The purpose was to generate popular feelings against exploitation among Indians and prepare the base for freedom struggle on economic grounds. It was also to give them a sense of economy and introduction to politics. During his address , the conference turned into a class . At Dar-ul-uloom Deoband he taught Hadith to his students at conference , he taught politics to people. For a great period , almost ten to twelve years , people were not very enthusiastic about his speeches . Sometimes, the movement he started presenting data, people began to leave the meeting saying that Maulana had now started giving out rates of flours and rice.

It was the steadfastness of Maulana that he never lost heart. Without bothering about the thinning audience , he would explain each and every aspect in detail. And the labor was not lost. Slowly and gradually people became attentive. Later , their interests grew so much that Maulana's style became a trend. People began to like those speeches that had the flavor of economic issues. Speeches that did not have this flavor were soon considered unimpressive.

Besides speeches, Maulana showed this determination in action too. Every thing he personally used was made in India.As earlier mentioned that, in those days best soap cake came from England but when presented to him for use , Maulana would politely decline them. People often pressed him to lead the prayers and he frequently accepted their demands . However , if the prayer carpet was made out of imported cloth he would remove it and pray on the palm tree mat.

2.19-Critical Analysis:

Maulana Hussain Ahmed Madani was a profound theologian, keen intellectual eloquent speaker , powerful writer and a sober politician. He was a rationalist and believe that fate of India depended largely on Hindu Muslim unity. For his rationalist and catholic view he was jeered and criticized by the protagonists of the Two-nation theory, but he did not care for such mean and un worthy attacks. Throughout his life , he remain a true nationalist to core and worked for the freedom of the nation and its well being. His faith in freedom and nationalism wavered.

Dr.Rafeeque Zakaria, in his book "The Man who divided India" writes about Maulana Madani ,

“ One of the tallest among the religious leaders of the early forties, Maulana Hussain Ahmed Madani had advised Muslims against partition reminding them that Prophet himself preached the virtues of united composite nationhood when he ruled Madina. The harm that division had done to both Hindus and Muslims should be an eye opener for all those who believe that hate canbe the substitute for love, and distrust enmity can be potent than trust and friendship.”[86]

Mr.Raisur Rahman, Wake Forest University reviews, book of Barbara Metcalf, Islamic Revival in British India: Deoband writes about Maulana Hussain Ahmed Madani :

Maulana Hussain Ahmed Madani’s life represents a life full of jihad, or struggle. Madani’s Jihad begin with him obtaining Islamic education, since his father himself could never receive one; his Jihad continued through his resistance against the exploitation by the British and his long , yet failed, fight to keep India united. So what was the character of his jihad? Metcalf rightly concludes ; “If Maulana Madani was a Mujahid (struggler), his only weapon in his jihad was his words.” Most interestingly, one of his disciples characterized him as Mujahid-e-jalil . (the Glorious warrior), A person who’s spiritual and moral standing was un paralleled. After Madani’s jihad to keep India unified failed, he renewed his commitment to seminary education and Islamic guidance as a great Jihad of moral struggle though personal and community discipline, education, and moral reform. To him, jihad required “Patience, forbearance, education and high ethics.”[87]

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[86] Zakaria Rafiq.(2001). The Man Who Divided India.(p.12).Delhi:Popular Prakashan:

[87] M.Raesur Rahman.(2009). Southeast Review of Asian studies.Vol.III.Wake forest University.

Maulana Madani, despite his active engagement in power politics till the creation of Pakistan was equally persuaded of the status of politics as a means, and not as an end in itself. He was convinced that under foreign rule the ability of Muslims to live their lives in accordance with the will of God was at stake and partition in politics , and his particular choice of strategies was the only way to oust the foreign rulers. After the creation of Pakistan and the departure of British from India, however Maulana Madani decided that continued participation in politics was no longer the best way to achieve the ultimate objective that had all long been guiding his action; that the preservation of the religion and its establishment in the lives of individual believers and the Muslim community as a whole could be better served through educational activities. Jamiat Ulama-I-Hind under Maulana Madani renounced any further involvement in political activity as it had now been "Absolved of the responsibility that it had per force assumed." And declared that it would now confined itself to work in the religious, cultural, and educational spheres, this being its final resolve."

Maulana Hussain Ahemed Madani in Shaikh Zakaria's words:

" Maulana Madani was an exceptional personality and for me to even try and emulate him would be an impossible task and foolishness on my part. How can I possibly emulate him whose life on journey and at home was the same, whose hard work by night was the same by day- a man who felt no need for rest nor even seemed to tire (after his continuous struggle and hard work.) such a man was he that he would return from Hijaz and disembark at Karachi. From there , he would immediately board a train and travel for two days and night arriving at Deoband at

5.00 am. In the morning and then at 6.0 am. He would take his place in front of class to take Bukhari.[88]

Maulana Hussain Madani’s very outstanding quality was hospitality. One person had observed that on an average there would be at least 50 people in the house of Maulana Madani. In 1946, one person by the name of Sanaul Haq Siddiqui[89] met Maulana . while staying at Maulana Madani’s home he mentions regarding the first night that while he was trying to sleep, at about midnight the people were waking up and the sounds of Allah , Allah would be heard from Maulana’s house.

The following morning he had mentioned to Maulana , ‘it is a real pleasure for me to stay here. My islah could be made very quickly I could inculcate the good habits and qualities that all those people who stay around you have; waking up for ‘Tahajjud’ in the middle of the night making ‘Zikre’ and so forth but the only thing is that my nature can not tolerate it. I must have my sleep at night. By everyone waking up in the middle of the night. I cannot sleep and cannot keep up to their standards. So Maulana understood and arranged a separate room for him to sleep. Maulana did not impose upon him the trend that was taking place their.

From this incident it can be said the Maulana Madani’s personality was full of etiquettes. And he used to take special care of his guests.

One noteworthy point about Hussain Ahmed is that whenever he would travel around India he would never travel in first class or second class. He would always travel in third class. One can imagine how often he would have to travel as a politician, continuously travelling the different regions of India for years on end. If

[88] Zakaria Mohammad.(1994). Al-Etidaal Fi Maraatib ur Rijaal,(Islamic politics).(pp.34-35) New Delhi. Idare Ishaate Diniyat

[89] Ibid.

Maulana wished, he could have booked first or second class tickets at the expenses of the Congress, but he never did that. It is also mentioned that one of his habit were that whenever he was invited for any program, he would make sure that there were no acts of un Islamic activities taking place.If he was invited to any marriage ceremony,he would make sure that no innovated traditions taking place there. It was also special habit that he would only attend such a marriage ceremony whrere the husband agreed to give the wife Meher-e.Fatimi.This shows that Maulana was,how much specific about the rights of women.

2.20-Death:

During his journey to madarsa in Mohrram (1377 Hij./1957)[90] he had a heart attack on his coming back to Deoband the doctors diagnosed it to be dilation of heart . Treatment by local and outside doctors continued for sometime but there was no improvement. Then the Unani treatment was started where by some relief was felt. On 10th and 11th Jamadil ula (3rd and 4th Dec.) his disposition was quite calm, and on 12th Jamadil ula (5th Dec.) he became quite cheerful; he took his lunch after several days and laid down for a siesta. At 3.0 pm. when it was wished to waken him up for the Zohar prayer it was found that Maulana Madani had gone to glory in sleep. The bier was brought to the Darul Hadith at 9.0 pm. Hazrat Maulana Mohammed Zakaria Shaikhul Hadith of Mazhar ul Uloom Saharanpur[91] , laid the funeral service and between the night of 12th Jamadil ula 1377 A.H. (5th -6th Dec. 1957)[92] , This treasure of knowledge and gnosis that savant who had kept the candle

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[90] Asiravardi,op.cit.(p.342)

[91] Ibid.(p.353)

[92] Ibid.

of prophetic Hadith lighted in Darul uloom for 32 years and gleaning from whose harvest of learning and accomplishment the students of prophetic knowledge had always felt pride was laid to rest in dust, beside his mentor Maulana Mahmood-ul-Hassan, the name of his grave yard there is Maqbar-e- Qasmi.[93]

2.21-Thoughts of some great personalities of India :

Pandit Jawaharlal Nehru (First Prime Minister of India):

“ Iam very much shocked to hear the news of demise of Maulana Hussain Ahmed Madani . his death is the death of a great patriot. He took part in the freedom struggle of India as a leading person. At This incident I express my love and affection towards his family members and Dar-ul- uloom Deoband . I remember those days during which Maulana had participated in freedom struggle of India . Late Maulana taught us some valuable lessons in that period, which we should remember and practice in modern age[94].

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93 Ibid.(p.352)

94 Kazi Mohammad Zahedul Hussaini (2003).Chirage Mohammad (ed.III), (p.).Delhi: Aljamiat Book depot, Galli Qasimjan Ibid.(p.286)





Graves – Maulana Mahmood-ul-Hassan And Maulana Hussain Ahmed Madani.

Dr. Rajendra Prasad (First president of India)

“ Iam very much miserable to receive the news , that Hazrat Syed Maulana Hussain Ahmed Madani , principal Dar-ul- uloom Deoband and president of Jamiat-Ulama-i-Hind is passed away. He was a great personality , he was an Islamic scholar and a great leader of freedom struggle of India. the vaccum which is created by his demise would not be filled up . I express my affection for his family members as well as educational institution of Dar-ul- uloom Deoband , which has been suffered from such a loss that can not be compensated[95].”

Maulana Abul Kalam Azad (First Education Minister of India)

“ Shaikhul Islam , Maulana Hussain Ahmed Madani , rendered valuable services for the country . the services rendered by him are so valuble that we can not forget it. He participated in Congress whole heartedly and suffered hardship and imprisonment. His co-religiousts fellow had created more trouble for him, than that he received in the prisons.[96]

Bhishambar nath Pandey: (Governor of Orissa)

He came very close to Maulana during imprisonment of Nani jail in 1943-44, said about Maulana Madani :

“ There were lot of patriotirc feelings in Maulana for the country . he was a great flag bearer of Hindu-Muslim unity. The deep knowledge about Qur'an has given him

[95] Ibid.(p.285)

[96] Ibid.(p.286)

that vision. That the fundamental teachings of all the religions are based on same concept i.e. unity. This because of such views he had to suffer at many occasions . The lot of criticism from Muslim League, but he never give up his principles for the country . He writes further that, citizens of free India always remember him , and his sacrifices and paintaking efforts. the message spread by Maulana is guidance for the new generation.[97]

Khalique Ahmed Nizami:

He writes in his article about Maulana,

" On one occasion Maulana Mohammad Ilyas asked Maulana Madani , " Maulana pray for Muslims." Maulana immediately replied, are non-Muslims not the creater of God?[98] "

Maulana's life long concept of united nationalism is based on the above view.
He further writes that :

"Maulana's political struggle based on the thoughts that , we can not prevent human being ,benefitting from this earth ,the Sun and water, in the same way we can not snatch his freedom as it is a fundamental right of human being. He did not join the politics to draw any fame and popularity and designation but his aim to fulfill the duty as a human being brought him in politics. In the India, there are only two such personalities who sacrificed All of themselves and could not gain benefit out of it. When the dream of India's freedom came true Mahatma Gandhi himself was fully

[97] Rashid ul wahidi, (n.d.). Hayat aur karname, shaikhul Islam Maulana Hussain Ahmad Madani. (pp.20-30). Delhi: Al Jamiat book depot.

[98] Ibid.(pp.54-55)

involved and busy to solve the issue of communalism and Maulana had spent his rest of the life in awakening of spiritual nd moral values among the nation[99]*.'’*

[99] Ibid.

Chapter-3

Formation of Jamiat-Ulama-i-Hind

3.1-Khilafat and the Indian Muslims:

During the first world war , Indian Muslims had expressed their concern about the post war settlement and the policy that would be followed by the alliance with special reference to Turkey and the Khilafat. The British prime minister Lloyd George , by his various public utterances had assured the world that the alliance had no intention to dismember Turkey and that after the war all Turkish possession would be made over to her. Muslim India was following with expectant eyes the march of events. The peace , however , brought tutelage and not freedom to the holy cities of Islam. Signs were manifest that the alliance would not do justice to the vanquished . Nothing short of complete disintegration of Turkey was being aimed at this would have meant that passing of, all Holy places into non-Muslims hands and the reduction of Turkey to a subordinate state. Muslim India was naturally enraged and demanded that the pledges given to them during the war must be honored. all sections of thought and shades of opinion united to form a national front on this issue.

For the Muslim of subcontinent , the institution of Khilafat and the personality of Khalifa had always been pious and important. They regarded him as the fountain of all temporal and spiritual powers. It is why all the Muslims kings of India , except the Mughals had been loyal to the Khalifa and always sought for his grace.

Soon after the post war settlement , the Muslim divines of India entered into practical politics nationwide scale with definite aims and objectives, and the Ulama of Deoband founded Jamiat-Ulama-i-Hind in 1919[1]. The jamiat became the spokeman of the feelings of the common Muslims on the question of Khilafat and the Holy places .

Jamiat-Ulama-i-Hind , though formally launched in 1919 A.D. , was inheritor of a rich legacy dating back to early 18th century when Shah Waliullah of Delhi led a revolution to change the whole system by drawing attention of people to the depredations of European imperialism, degeneration and corruption Among oriental rulers.

During 1808 to 1915 the Ulama (Islamic Scholars) of hid legacy fought organized battles against the mighty British for the freedom of the country. The edict issued by Shah Abdul Aziz Dehlawi "Our country has been enslaved. To struggle for independence and to put an end to slavery is our duty." Provided the impetus for raising up arms against imperialist forces by prominent Ulama like Haji Imdadullah Mohajir Makki and his close disciples Maulana Qasim Nanotavi, Maulana Rashid Ahmad Gangohi and Hafiz zamin Shaheed.

After the defeat of 1857 A.D. revolt Ulama were the main target of the British oppression. Maulvi and rebel had become synonymous in their eyes. Of the lakhs of

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[1] Miyan Syed Mohammed, (2008). Ulama-e-Haque Aur Unke Mujahedana karname vol.I.(p.140). Delhi:Al Jamiat book depot.

people martyred during the revolt,approximately 50,000 were Ulama[2]. Edward Timus himself admitted that in Delhi alone 500 Ulamas were hanged.

The Ulama started their struggle with armed resistance, but repeated failure in such attempts motivated them to revise their approach and adopt a new strategy. Particularly the failure of Silk Letter conspiracy in 1916 A.D. and arrest of many Ulama, prominent amongst them, Shaikh-ul-Hind Maulana Mahmood-ul-Hassan and his disciple Maulana Hussain Ahmed Madani , along with Maulana Ubaidullah Sindhi , Maulana Abul Kalam Azad, and others forced them to restructure their strategy for resistance opting for non-violent struggle for freedom with the support and cooperation of their fellow countrymen.

3.2-Establishment of Jamiat-Ulama-i-Hind:

The Jamiat Ulama-I-Hind had been setup in the backdrop of Jallianwala Bagh massacre to put Muslims on the path of political struggle in cooperation with non Muslims. It was founded in 1919 A.D. by Abdul Mohasim Sajjad , Qazi Hussain Ahmed , Ahmed Sayeed Delhvi and Abdul Bari Firangi Mahli.[3] Maulana Mahmood-ul- Hassan a leading Islamic scholar of the time was the guiding force behind the initiative.

[2] Madani Hussain Ahmed, (1997). Khutbaat-e- Madani. (p.469).Deoband: Zamzam Book Depot.

[3] Kazi Mohammed Adeel Abbasi.(1978).Tahreek-e Khilafat. (pp.39-40).New Delhi: Taraqqi-e- Urdu Bureo.

In November 1919, the revolutionary Ulama , on the occasion of the Khilafat conference held at Delhi[4], resolved to constitute a new organization for carrying on non-violent freedom struggle in cooperation with fellow countrymen. The organization was designated as 'Jamiat Ulama-i-Hind'. Mufti-e-Azam, Maulana Kifayatullah was elected as the first President[5]. The establishment of the organization was a decisive turning point in their revolutionary movement. They gave up armed struggle and chose non-violent struggle and adopted non-co-operation. That strategy eventually led to freedom of the country

3.3-Aims and objectives of Jamiat-Ulama-i-Hind:

the main aims of Jamiat are as follows:

1- Unity and affection with non-Muslim Indian fellows.
2- Growth of religious rights and responsibility of proper guidance of Muslims
3- To protect civil ,cultural, religious and educational rights of Muslim community.
4- To establish such an organization which will help in the development and consolidation of the culturaland social life of Muslims[6] .

With the above aims and objectives Jamiat-Ulama-i-Hind has started its journey by taking share in affairs of Muslim community and in the interest of the country .

[4] Ibid.

[5] Mansoorpuri Mohammad Salman.(2004). Tahreeke Azadi mein Muslim ulama aur Awam ka kirdar. (p.93) Deoband: kutubkhana Naemiya.

[6] Al Jamiat weekly (Special issue, Jamiat Ulama Number).(p.42). New Delhi: Jamiat-Ulama-i-Hind.

The establishment of a separate political-cum religious party of the Ulama, known as Jamiat Ulama-I-Hind had rendered glorious service to the country for its independence, had synchronized with the same Khilafat movement. The majority of its members consisted of the Ulama of Deoband only. Accordingly, the history of Jamiat Ulama-I-Hind is as it were, a part of the political history of the Dar-ul- uloom Deoband itself.

The political history of Dar-ul- uloom Deoband should be reckoned to have begun nine or ten years prior to establishment of Dar-ul- uloom In 1857 A.D. , with the determination to free India from English yoke , the Ulama of Dar-ul- uloom Deoband , particularly the Haji Imdadullah and his favorite disciples , Maulana Mohammed Maulana Qasim Nanotavi and Maulana Rasheed Ahmed Gangohi and some other respectable men, participated in the event which makes the first ever page of the history of the Dar-ul- uloom Deoband .

The Ulama of Deoband with resoluteness and trust in all mighty have always been not only in the foremost rank of those who had struggled in the movement for the independence of India but they have also frequently been in the lead of this movement for independence ; and if it is seen more thoughtfully and justly, they were the first persons, the pioneers who initiated this idea. The warmth, vigor and catholicity which was created in this movement in fact is indebted to them. Most of these gentlemen raised the banner of revolt against the English government , fought face to face with the English army and many of them passed a good part of their lives in jail.

In 1913 Nanotvi's well guided pupil, Maulana Mahmood-ul- Hassan prepared a scheme of stirring a revolution against the British Government which has been called "Silken letters Conspiracy" in the report Rowlett Committee[7].

But by chance this scheme of Silken letters, miscarried and the Shaikhul Hind, along with his accompanies, Maulana Hussain Ahmed Madani , Maulana Ozair Gul and others were arrested and kept under detention in the Island of Malta in the Mediterranean sea for a number of years.[8]

In 1920 A.D. after his release from Malta, Shaikhul Hind joined the Jamiat Ulama-I-Hind with his disciples had founded in 1919 A.D. to give a fillip to the independence movement.The Jamiat-Ulama-i-Hind shoulder to shoulder with Indian National Congress, spent its force in awakening the country politically and socially.[9]

Maulana Hussain Ahmed Madani, Maulana Mufti Kifayat ullah Dehlvi, Maulana Syed Mohammed Miyan and many other Ulama of Deoband not only remained in the forefront of the movement for the freedom of the country but they have also been the cause of coming into being of several other movements and have consequently suffered the hardships of imprisonment and jail[10].

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[7] Razvi Syed Mahboob. (1980).Tr.Prof.Qureshi Murtuza Hasain, History of the Dar-ul-uloom Deoband vol-.I. (p.390). Deoband:Idara -e- Ihtemam Dar-ul- uloom.

[8] Ibid.

[9] Ibid.(p 391)

[10] Ibid.

3.4-Jamiat and Nationalist Movement:

Jamiat-Ulama-i-Hind was setup by the Islamic scholars who had been most disturbed by the British governments efforts to consolidate their hold over India by penetrating the minds of Indians through introduction of their language and culture. When the draconian laws like Rowlett act, oppressive measures like the un human massacre of innocents in Jallianwala Bagh followed by imposition of material law coupled with the betrayal of promises regarding Khilafat and other symbols of Islam created an atmosphere in which different religious communities forgot their difference and join hands against the British un justice. The Ulama setup an organization that should persuade Indian Muslims to join hands with other religious communities to throw the British out[11].

It was a new on the part of Muslims religious leaders who had after 1857 withdrawn from political field while the modernist Muslims , influenced by Sir Sayyed had opted to carry favor with British rulers . It had the distinction of demanding complete independence before Congress could persuade itself to adopt that as its goal .yet, it preferred to cooperate with Congress rather than with a separate Muslim political organization like Muslim League.

The first conference of the Jamiat was held at Amritsar[12] on Dec.28, 1919 A.D. under the president ship of Maulana Abdul Bari Firangi Mahali. The conference

[11] Kazi Mohammad Zahedul Hussaini (2003).Chirage Mohammad(ed.III).(p.171).Delhi: Aljamiat Book depot, Galli Qasimjan

[12] Ibid.

expressed anxiety and prelist over the non-release of Shaikhul Hind and Maulana Azad[13].

In a special conference of the Jamiat-Ulama-i-Hind held in Calcutta under the president ship of Maulana Taj Mahmood Sindhi. Maulana Azad moved the resolution on non-cooperation.[14]

Maulana Mahmood-ul- Hassan presided over the second jamiat conference. In his presidential address, he exhorted people to join the freedom and call upon the forces of freedom to come together on the Congress platform. In the same conference, Jamiat passed the noncooperation resolution and declared that any kind of cooperation or association with the British government is Haraam. The government declared this fatwa for noncooperation illegal on August 08, 1921 A.D. but the Jamiat continued to illegally publish it.

When Maulana Mahmood-ul- Hassan, Maulana Hussain Ahmed Madani and other companions arrived from Malta to Mumbai in 1920 A.D. , they realized the need for Hindu Muslim joint platform and joint leadership for spearheading the freedom movement. They were also convinced that India could never attain independence without forging a joint alliance of Hindu and Muslims. Therefore, they persuaded the Indian National Congress to spearhead the freedom movement under the leadership of Gandhiji.[15]

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[13] Madani Asjad, Role of Jamiat ulama Hind in Freedom struggle.(pp.08-11). New Delhi: Jamiat ulama Hind.

[14] Ibid.

[15] Miyan Syed Mohammed.(2002).Asire-e-Malta (p.220).Deoband: Kutub khana Naimiya.

Maulana Abdul Bari Firangi Mahali in the very presence of Maulana Mahmood-ul-Hassan issued a declaration that, from that day onwards Gandhiji will be called Mahatma Gandhi. After that, freedom movement gained further momentum.[16]

Maulana Mahmood-ul- Hassan supported Gandhi, Mohammed Ali and Shaukat Ali. He advocated non-violence of Gandhi and supported it by signing a religious edict- i.e., fatwa, which has popularly known as fatwa on non-cooperation issued on July 15, 1920. This fatwa strengthen the confidence of the Muslims and it was signed by five hundred Ulama. It dealt with the following:

1 Denouncing all degrees, awards and all appreciating accorded by the British government. People should boycott regional law boards and abstain from voting[17].

2- To boycott all British goods and ensure that all benefit does not go to the British traders and businesspersons.[18]

3- To boycott all schools and colleges run and controlled by the Britishers and refuse their aid and grants.[19]

4- To boycott recruitment drive in British army and not to extend any sort of help to them.[20]

5- To boycott all the British courts[21].

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[16] Ibid.
[17] Falahi Ubaidullah Fahad. (1996).Tahreek- Dawat wo Jihad. (p.174).Delhi: Hindustan publications.

[18] Ibid.

[19] Ibid.

[20] Ibid.

The fatwa sparked anger and hatred against through British government. Appeals were made to the parents not to send their wards to the government schools and colleges. Maulana had given instructions to the students of Madarsa-tul-Uloom of Aligarh regarding the non-cooperation. He asked them to follow these instructions strictly. Maulana urged people including students, teachers, and parents to make every effort for the success of non-cooperation movement. This fatwa proved a death knenn to the British government. Another important aspect of this fatwa was its appeal to adopt non-violent methods.

According to Dr.Rafiq Zakaria:

"Muslims joined hands with Hindus and under the combined leadership of Gandhi and the Ali Brothers, a massive spectacle of Hindu Muslim unity was witnessed throughout the length and breadth of the country a spectacle which was un paralleled in the history of India[22]."

Maulana Mahmood-ul-Hassan presided over the second conference of Jamiat Ulama-I-Hind at Delhi gave expression to his political conviction on the politics of India. He called upon the religious leaders of the Muslims to continue their fight for restoration of Muslim authority over their holy land and for the liberation of India from the imperialist yoke. He advised them to strengthen and maintain the ties of unity and social cohesion between the communities in these words.

"You should know if the contrary condition (disunity) prevailed they will make the freedom of India unattainable for all time. The iron claws of the bureaucratic

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[21] Ibid.

[22] ZakariaRafiq.(2004). Indian Muslims, where they have gone wrong.(p.62). New Delhi: Popular Prakashan Bhartiya Bhavan.

government will grab. Closer every day and whatever dim imprints of Islamic influence have remained will be wiped off. The page of existence, like a letter, which is crossed out. therefore if the two communities of India and including the material race of Sikhs-all the three, will in friendship and peace, then I could not understand how a fourth community however strong it may be , can defeat the common ideas of the Indians by its violence and despotic rule[23]*."*

Five hundred scholars (Ulama) assembled at the conference signed the decree calling upon the Muslims to non cooperate with the government and withdraw from all civil and military services.

Under his leadership, the Jamiat-Ulama-i-Hind worked in collaboration with the Congress. In the non-cooperation movement of 1920-21. , the Muslim participation was much more than that of the Hindus; statistics proved that more Muslims courted arrest than Hindus and suffered imprisonment in jail; also, their confiscation of property was so much more than that of the Hindus. While as many left government service and boycotted schools and colleges as the Hindus[24].

Dr. Ambekar said:

"The effect of its taking up the Khilafat caused upon the dimensions of the Congress was tremendous. The Congress was really made great and powerful not by the Hindus but by the Muslims.[25]*"*

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[23] Tara Chand,op.cit.vol.III.(pp.256-257).

[24] Zakaria Rafiq,op.cit.(p.67)

[25] Quoted in Dr.I.H.Qureshi, " The Muslim community of the Indo-Pakistan subcontinent."(p.286)

Maulana Mahmood-ul- Hassan during his presidential speech at Jamiat conference threw light on all burning issues. He underlined the need of Hindus Muslims unity. He said that Hindus had given full support to the Khilafat movement. They fought against the Britishers. Meetings, processions,special sessions were held for the success of the movement.

Maulana Mahmood-ul-Hassan by reminding these facts in his speech also emphasized on the principle of nonviolence. He said that in any struggle or movement the Indian brethren should come together irrespective of caste, creed and religion. The Hindus and the Muslims being the major communities of the country must come together. They must always maintain unity, integrity, love and affection. Maulana further said that, the success of freedom movement depends largely on unit Hindus and Muslims.

Maulana Mahmood-ul- Hassan died on 20th Nov.1920 A.D. , just one week after the second conference of Jamiat-Ulama-i-Hind and he was laid to rest in the graveyard of Deoband. His mantle fell upon the worthy shoulders of his favorite pupil Maulana Hussain Ahmed Madani who had been his companion in Malta, and who shared his ideas on Islamic revival and Indian independence.

In the third conference of Jamiat (Nov.18-20, 1921) under the president ship of Maulana Abul Kalam Azad a resolution to boycott foreign goods was passed.[26]

The fourth conference of Jamiat (Dec.1922 A.D.) held under the president ship of Maulana Habib -ur-Rahman Usmani adopted a resolution to boycott the assemblies[27].

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[26] Madani Asjad,op.cit.(p.10)

In the fifth conference at Cocanada (Dec.31st 1923- Jan 2nd.1924)[28] Maulana Hussain Ahmed Madani, in his presidential address raised the demand for complete independence. His presidential address at the Cocanada conference typical of his approach. It started with recounting the events showing the hostile attitude of the British. Then follows the exhortation for non-cooperation with British and cause them as much damage as possible. Here are the some excerpts:

The British have the broken all the promises made in the context of India as well as the holy places of Islam. It is therefore a religious as well as political obligation of the Muslims to oppose them. In support of this contention, he gives following arguments.

1. The British have used India's military resources to oppress and dishonor the Muslims everywhere and hence India's freedom is the key to getting rid of that sinister policy[29].
2. The voice of Indian Muslims in protest of hostile actions against Muslims holy places and Khilafat can be effective only if India is free. The reason is that India is a country with which all countries would like to have close relations. Therefore, its voice is bound to be effective but only if it is free[30].

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[27] Syed Tufail Ahmed.(2001).Musalmano ka Roshan Mustaqbil.(p.512).Mumabi: Maktabal Haque Modern Dairy Jogeshwari

[28] Ibid.

[29] Rozina Parveen.(1980). Jamiat-Ulama-i-Hind Dastawezat-e-Markazi Ijlasha-e-Aam1919-45,vol.I.(pp.194-228).Islambadad:Qaumi Idara Barai Tahqeek Tareeq wo Saqfat.

[30] Ibid.

3. The evil British policy uses Indian army to loot and plunder Muslims nations. If a soldier performs this duty as legitimate action he would, in terms of Islamic jurisprudence, be considered an infidel[31].

Therefore, our primary, important and inevitable duty is to oppose this sinister policy with all the power and determination. He concludes by exhorting the Muslims to not only work shoulder to shoulder with others for attainment of Swaraj but also be ahead of others in the struggle. In pursuing this course, he, off course, has a word of caution: while joining them in action care should be taken not to neglect religious faith and its obligations. The communal unity is no transitory affair, as some people believe. Says the Maulana:

As this unity is based on the benefit and gain to India and Indians as also for the defense of their political and religious rights, it cannot be confined to a limited period. It is necessary as long as India and Indians are alive on this earth and as long as their religious and national rights are relevant.[32]

After the fifth session of Jamiat on 26th sept.1924[33] unity conference was held in the president ship of Pandit Madan Mohan Malvya. Jamiat had fully participated in this Conference with its main leaders, like Mufti Kifayatullah, Maulana Hussain Ahmed Madani, Subhan-Ulama-hind Ahmad Sayeed Dehlvi, Imam-Ulama-Hind , Maulana Abul kalam Azad.

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[31] Ibid.
[32] Ibid.

[33] Aljamiat weekly,op.cit.(p.61)

The sixth conference of Jamiat was held under the president ship of Maulana Syed Mohammad Sajjad, on 11th to 16th Jan.1925 A.D. [34] at Moradabad. In this session, the stress was given on the unity of the scattered organizations of Muslims.

The seventh conference of Jamiat held under the president ship of Maulana Syed Sulaiman Nadvi, at Calcutta (March 14,1926 A.D.)[35], the Jamiat adopted a resolution demanding complete independence.

And the following points were discussed in the session.

The Muslims in general and specifically Ulama should take interest in political affairs. They should understand the importance of freedom of the country. And should read the national newspapers, magazines, which throw light on the national issues of the country. And try to remove the poverty of Muslims.[36]

3.5-Jamiat and Simon Commission:

In 1927, the Jamiat was the first to declare the boycott of the Simon Commission. A resolution to this effect was passed at the Pishawar conference held on Dec.05, 1927[37] under the president ship of Maulana Anwar Shah Kashmiri. Maulana Hussain Ahmed Madani made fervent speeches against the Britisher's intention of sending the Simon commission and asked the people not to extend any cooperation to it.

Interestingly, the Congress followed Jamiat in opposing the Simon commission. Thereafter, the Jamiat and the Congress jointly organized the strikes against the

[34] Ibid.

[35] Syed Tufail Ahmed,op.cit.(pp.513-514)

[36] Ibid.

[37] Aljamiat,op.cit.

commission when it actually arrived in 1928 A.D. in India[38]. Finally, the commission went back without achieving its purpose, largely due to the combine efforts of the Jamiat and the Congress.

3.6-Jamiat and Nehru Report:

In 1927, the secretary of state for India Lord Birkenhead challenged the Indians to prepare a constitution acceptable to all political parties in India, the Congress took up the challenge, arranged for an all India conference at Delhi in 1928 A.D. consisting representative of all political parties and got appointed a committee under the chairmanship of Motilal Nehru to frame a constitution. The committee submitted its report called the Nehru Report in August 1928 before the all India parties conference held at Lucknow. The Jamiat also participated in the all parties conference it criticized the Nehru Report. The Jamiat-Ulama-i-Hind rejected it because the report suggested dominion status for India.[39] Unfortunately, however, no party accepted the report.

At last, by the end of 1929 A.D. , the Congress changed its stand. At its Lahore session on Dec.25, 1929[40], the party adopted a resolution demanding total independence.

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[38] Farhat Tabassum,(2006).Deoband ulama's movement for the freedom of India.(p.146).New Delhi: Manak publication Pvt. Ltd.

[39] Aljamiat,op.cit.(p.61)

[40] Azad Abul kalam.(1988),India Wins Freedom.(p.12).Delhi:Oriental Longman publications.

Later in Dec.1929 when the Congress moved on adopting complete independence as its goal Jamiat felt that it made incumbent upon every Muslim fully cooperate with it. After a month, on Jan.26, 1930 A.D. it celebrated the Independence Day. Meetings were held, processions were taken out, flags were unfurled and oaths were taken to make any sacrifice that the total independence demanded. The Jamiat-Ulama-i-Hind was the party representing those Ulama who sacrificed their lives and wealth in pressing the demand that the British quit India. The Jamiat at its, Calcutta session had already passed the resolution demanding total independence.

3.7-Amroha Session of Jamiat:

Jamiat organized a general body meeting at Amroha (May 3-6, 1930 A.D.)[41] and decided that when the Indian National Congress dumped the Nehru Report and made total independence its goal , there was no reason for Muslims to stay away from the Congress. The Amroha session held under the chairmanship of Maulana Moinduddin Ajmeri, passed a resolution asserting that it is the duty of Muslims to join hands with the Congress while fully conforming to the commandments of *Shariat*.[42]

And with full determination and perseverance, they should coordinate with the Congress and start marching on the nonviolent path towards independence. A resolution supporting the Congress was passed largely due to the efforts of Madani . Maulana Hussain Ahmed Madani asked Maulana Hifzur Rahman to present the resolution at the Jamiat-Ulama-i-Hind session. And lest any other leader take the lead, he himself seconded it. He shed light on the resolution from all angles,

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[41] Syed Tufail Ahmed,op.cit.(pp.514-515)

[42] Ibid.

including religious and termed struggle for independence as a religious obligation. However not all members of the Jamiat were happy with the decision of Madani .

Some Ulama were of the opinion that instead of extending blind support to the Congress it would be advisable to get the Congress round to accept the demands of Jamiat about rights of minority first. This was termed as first agreement and then cooperation. Interestingly, Ali brothers played a prominent role in forwarding this demand. It would be advisable to get rights of minority first. This was termed as compromise first movement later.[43] This led to differences between the Congress and Jamiat . Maulana Hussain Ahmed Madani did not want Jamiat to drift away from the Congress. Madani was a supporter of the Congress party largely because he felt it was the only nationalist party that could accommodate both the Hindus and Muslims with ease.

3.8-Jamiat and Civil disobedience Movement:

Civil disobedience of the laws of the unjust and tyrannical government is a strong and extreme form of political agitation according to Mahatma Gandhi . The Congress working committee has authorized Mahatma Gandhi to launch a program of Civil disobedience with the ultimate object of attaining complete independence for India. Gandhiji's decision to start the Civil disobedience movement infused a new lease of life in the national movement, which was at a low ebb right from the time of suspension of the non-cooperation movement. The Congress started the agitation with the Dandi march. Gandhi took up the issue of opposing the, Salt act and started his symbolic Dandy March, on March 12, 1930 A.D. from Sabarmati,

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[43] Miyan Syed Mohammed.(2002).Asiran-e-Malta.(p.183).Deoband:Kutub khana Naimiya.

Gujarat. Hindus Muslims patriot run together shoulder to shoulder and began to march with Gandhiji that made the Dandi march a historic event in India's independence movement. The moment won wide spread participation including involvement for the first time of large numbers of women.

Jamiat-Ulama-i-Hind under the guidance of Madani whole-heartedly took part in this agitation. Madani was the sixth of the dictator[44] from Jamiat who were arrested immediately after the names were declared. Mr. Fazal-ur-Rahman Sahervi and Mufti Ateeq-ur-Rahman usmani participated in Salt agitation. Maulana Abudl Kalam Azad, Maulana Hafeezur Rahman , Maulana Syed Mohammed Mian, Mufti Kifayatullah and the general secretary Maulana Ahmed Sayeed Dehelvi of the Jamiat were arrested by the British government.[45]

It may be mentioned here that, apart from logistical support to the salt agitation, Jamiat also played a vital role in creating mass awareness through its newspaper Al-Jamiat.[46] Jamiat's active role in the agitation brought it openly against the government. In addition to the Jamiat-Ulama-i-Hind, two other major Muslims organizations allied themselves with the Congress as active participants in the movement. One was the 'Majlis-E-Ahrar, closely tied to the Deobandis and especially significant in the Punjab.[47]

Formed in 1929, the Ahrar not only stressed in Indian freedom but also need to address the interest of the poor. The second pro Congress party was the

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[44] Ibid.(p.187)
[45] Asiravardi,op.cit.(p.226)

[46] Farhat Tabbasum,op.cit.(p.148)

[47] Barbara D. Metcalf, (2009).Hussain Ahmed Madani.(p.102).England: One world publication Oxford.

extraordinary 'Khudai Khidmatgaar' among the Pathans of frontier. Its main leader was Khan Abdul Gaffar Khan. He embraced the Congress political agenda and specifically the program of Gandhian non-cooperation.[48]

At the Round table conference held in 1930, a few basic principles were agreed upon. However, without the Congress participation their implementation would have been a mere dream. Therefore, the viceroy of India, Lord Irwin, tilted towards the Congress .the Gandhi-Irwin pact was the result of that. The second round table conference was held in Dec. 1931.with its failure the independence movement once again got a fillip. The year was not yet over and the tension had not decreased when in December 1932, the third Round Table conference was held. A white paper for all three conferences held was later published. It depicts a dim outline of the future government for the country. There was a promise for devolution of more powers, and to implement that promise a parliamentary committee was formed. The committee prepared a legal draft, which was later endorsed by the British parliament and became the India act of 1935 A.D.

3.9-Jamiat-Ulama-i-Hind and Muslim League:

In 1936 A.D. , arouse the question of contesting elections under the government of India act of 1935[49] . The act provided for separate electorate for Muslims and federal setup in which the powers of the centre were restricted to defense , communication, railways, postage and shipping.There was not much differences in political parties but the veto power of viceroy at the centre and of the governors at the provisional level repugnant to Congress which was committed to complete independence . It

[48] Ibid.(p.103)
[49] Asiravardi,op.cit.(p.231)

was therefore reluctant to participate in the elections but it decided for participation with the reservation that it would utilize the opportunity of debate in the legislatures to expose the inequities of the government.

The nationalist Muslims were apprehensive that they would not get elected easily under the separate electorate system and were therefore reluctant to contest under the banner of Congress. They had earlier achieved success through the platform of unity Board, a board front of different Muslims organizations.[50] The unity board suffered from a serious handicapped in that it was not an all India organization, its constituent being regional or sectional outfits. Muslim League had an India- wide organization but had lost popular support because of its negative role during the Khilafat and non-cooperation movements. It had been badly defeated in the previous elections.

While the discussions were on regarding ways of ensuring effective Muslims presence in the legislature the Jamiat held its conference in Delhi at the end of March. Simultaneously unity board was also meeting to decide its strategy about election. Mr. Abdul Mateen, secretary of Jinnah[51] came to the meeting and put forward the proposal that Muslim candidates may be put up under the banner of Muslims League. There was no support initially for the proposal. It began to be taken seriously, however when Mr.Mateen gave the impression that Mr. Jinnah was fed up with the pro-British reactionary elements that dominated the League and wanted to get rid of them and work with liberal section of the community. At its convention held in March 1936 A.D. [52] , the Delhi branch of Jamiat-Ulama-i-Hind

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[50] Ibid.(p.232)
[51] Ibid.(p.232)

[52] Ibid.

invited Mohammed Ali Jinnah to attend the convention in the large interest of the Muslims. In the meeting, Mr.Jinnha was confronted with the questions that the league parliamentary board being dominated by those who he himself declared reactionary how will other Muslims leaders find scope for cooperation. At this Mr.Jinnha suggested that he should be given full authority to re constitute the board. The board consisted of as many as 56 members in which there were twenty nominees from jamiat.[53] The proposal was agreed and Mr. Jinnah, according to his promise, included adequate number of liberal Muslims in the board. That created a very congenial atmosphere in which liberal Muslims, especially Jamiat-Ulama-i-Hind, threw themselves whole-heartedly to see that Muslims league succeeded in the elections.

Maulana Hussain Ahmed Madani addressed several election meetings across the country. He introduced the Muslim league in those areas where it was a non-entity. He made appeals to the public at large to repose trust in the Muslim League and send its candidate to the parliament. Maulana made fervent appeals to his followers, students and members of Jamiat-Ulama-i-Hind to support the Muslim League. Consequently, the candidate of Muslim league parliamentary board achieved a big success.[54]

However after the election Mr. Jinnah forgot all the promises, he had made steered the league back to its old ways. Mr. Jinnah severed his ties with Jamiat-Ulama-i-Hind possibly because Jinnah was not happy with Jamiat's relation with Congress. [55]

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[53] Ibid.
[54] Ibid.(p.234)

[55] Farhat Tabassum,op.cit.(p.152)

The League had selfish motives while entering an alliance with the Jamiat-Ulama-i-Hind. the Muslim league exploited the goodwill of Jamiat-Ulama-i-Hind. Had it's contested on its own; the league would not have managed to record such a big win. The League taking advantage of the pact, became all the more powerful and ultimately raised the demand for Pakistan. It did not consult any member of Jamiat on this issue.

مگر افسوس ہے کہ لیگ نے کامیابی ہونے کے بعد پہلے ہی اجلاس لکھنو میں اپنے عہد و اور اعلانات کو توڑ دیا۔ اور ان رجعت پسند، خوشامدی انگریز پرست لوگوں کو لیگ میں داخل کرنے کے خواستگار پُر زور طریقہ پر ہوئے۔ جن کو خارج کرنے کا اعلان کیا تھا۔ اور اُن کی پُر زور مذمت کر رہے تھے۔ اور جن کے متعلق ہر شخص کو معلوم تھا کہ ہمیشہ ان کی زندگی قوم تحریکات کی مخالفت اور انگریز پرستی میں گذاری ہے ان سے وہی کہا گیا کے آپ نے تو وعدہ کیا تھا کہ ان لوگوں کو نکال دیا جائے گا۔ آج ان کو لیگ میں لانے اور پارٹی میں جگہ دینے کی آپ کوشش کر رہے ہیں۔ تو بگڑ کر کہا "وہ پالیٹکل وعدے تھے"

(It is very sad that Muslim League had broken all its promises after getting success in the election. The league was recommending the people to join the party, whom they had decided to dismiss from the party before election. About such people, everybody knew very well that these people were always against the any national movement and they were in favor of British government. When they were asked that you had promised to dismiss such people from the party, but today you are talking about them to join the party. Then they replied, "Those were political promises.[56]")

Maulana Madani did not leave the matter at personal level and made the betrayal public through a pamphlet " *Mr. Jinnah ka pur Asrar Muamma aur Uska Hal*"(The mysterious riddle of Mr. Jinnah and its resolution).

3.10-The Jaunpur Session of Jamiat-Ulama-i-Hind:

The working committee of Jamiat-Ulama-i-Hind had passed a resolution about the war. And it had to be endorsed by the open session. That was organized at Jounpur

[56] Ibid.

and Maulana Hussain Ahmed Madani was elected to preside over it due to ill health of Mufti kifayatullah. Maulana Madani was made the president[57] and the reins of leadership were handed over to him. The war was at its peak. The floods of German forces were taking empires into their sway. India was then governed under; "The defense of India Rule." in this heated atmosphere, the general body meeting of the Jamiat-Ulama-i-Hind was organized on June 8-9, 1940[58]. Excerpts from Maulana's long and diver's presidential address- the declaration of truth and a rare example of courage and clarity of thought-are presented here. After repeating in detail all the breaches of promises by the British from the beginning of the imperial authority over India till June 1940 A.D. , he pointed out:

a- The issue of giving help to Britain in the war situation :

Maulana Madani said: the shortsighted and the foolish from the amongst our brothers say that at this critical time of war, the British government should not be troubled. This philosophy is wrong. This is the time when Britain should display love and concern for well being of its subjects. Britain has for long forgotten his duty. It has caused pain and humiliation to thirty-five cores souls living in this country. Because of that almighty is in rage and is bent upon avenging his poor and helpless creatures. Even as tyrannical people and rulers have been destroyed to render justice to the weak. These governments of England and France are subjected to his rage.[59]

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[57] Miyan Syed Mohammed,op.cit.(p.241)

[58] Syed Tufail Ahmed,op.cit.(p.517)

[59] Miyan Syed Mohammed,op.cit.(p.88)

b- The right way to help Britain:

Several shortsighted people say that the proper form of support to the British is to provide them men and money for war purposes and they should be helped to win it. In our opinion, according to divine law, such people are Britain's worst enemies.

" Britain has usurped the freedom of the nations of this world ; Britain enslaves free nations , pushes them into great troubles and keeps them there for ages; in comparison to the European nations ,Britain considers all Asians and African inhuman and barbaric; without any remorse , Britain commits barbarism against hundreds of thousands of slaves of God; Britain snatches trades, handicrafts, science , wealth, government , honor , agriculture, industry etc. from other nations for its selfish end ; though its sly and deceitful acts, by breaking promises , and by making false promises , Britain tortures nations after nations. If there can be any help for a country committing all these sinful acts, it is to stop it from committing these. Those helping them with men materials would be partners in committing and propagating such barbarism. They want to torture humanity. Such people will be inviting wrath of god and will be accountable before their Lord.[60]

c- Our struggle concerning India's freedom:

The present situation obliges us to accelerate our freedom struggle and to relieve God's creation in general and particularly the people of India of the yoke of oppressive British rule. Our slavery is a torture not only for us but also for several other nations of the world.

[60] Ibid.(p.89)

d- Muslims owe greater responsibility for India's freedom:

"Although the responsibility for India's freedom rest on all residents, this duty rests on Muslims more due to certain reasons:

1- India is the homeland of Muslims since the time of Hazrat Adam.
2- Muslims are too benefited from this land even after death.
3- The British have snatched this country from Muslims hands.
4- Freedom of this country will save the neighboring countries like Afghanistan, Iran and Yaghistan; they will be saved from several dangers.
5- The British government has harmed Muslims more than any other community .
6- Without complete freedom, this object poverty, scarcity and high price cannot be removed.
7- Without freedom, there cannot be end to unemployment, and without its end, it would be impossible to attain both worldly as well as spiritual bliss.

Therefore, it is an absolute necessity for Muslims to become free from the bondage of this slavery. And for this, it is necessary for them to struggle hard, more than other residents of India."[61]

[61] Ibid.(p.91)

e-Regarding Pakistan:

Maulana Madani said, these days, Pakistan is the subject of common discussion. If it means establishing Islamic Law in Muslims majority provinces, it is welcome but in the present circumstances, it is beyond the pail of possibility. And if the object is to establish a government under British tutelage and call it Islamic, then it is a cowardly and stupid idea. It only provides support to Britain's 'divide and rule policy' which it is using everywhere.[62] Turkey was divided, so was Arab world. In India, it is manifest in many forms. It will not be a surprise if the inspiration for it also has come from Oxford, Cambridge, Shimla or New Delhi; that is the view of some reliable people.

On the other hand, this is a great hurdle in the way of all embracing nature of Islam. It is a great ditch in the way of forming a united front in defense of this country. It is gunpowder for the communal clashes. It is fatal for India's peace and progress and particularly for Muslim majority provinces. The benefits that are being attributed to the proposal are beyond logical understanding. In my opinion, the League leaders have thought of this gimmick to hoodwink in Muslims because after the resignation of the Congress ministers they were losing ground.

f-**Composite Nationalism**:

The Maulana took the opportunity to once again put before people his concept of Composite Nationalism, about which he had already published thoroughly argued pamphlet. And Ulama had accepted them without refutation from a single reputed one, followers of the Muslims league , whose aim was not to investigate and conduct research but to agitate and launch propaganda , where still objecting them .

[62] Ibid.(p.92)

Therefore, in his presidential address Maulana Hussain Ahmed Madani argued for Composite Nationalism felt it necessary to shed light on this issue as well. He said:

"We, the resident of India, being Indians have something in common that remains along with the religious and cultural differences. Our religious and cultural differences do not become hurdle in our national partnership. From the point of view of nationality, we all are Indians. Therefore, to think of the benefit of the country and the concern for its protection from any harm is the equal responsibility of Muslims as of any other nation and religious entity. It is necessary strive and adequately jointly to achieve it. Differences of religion cannot become any weakness or a hurdle. This is the meaning of Composite Nationalism here.[63]

3.11-Jamiat-Ulama-i-Hind and Second World War:

At the time of second world war, the British once again sought the support of Indians, but this time most of the Congress leaders were conscious. They had a bitter experience with the British during the First World War. However, Gandhiji chose to be with British in their fight against dictatorial Germany. Gandhiji clarified that he was not happy with the British, but he nonetheless supported them only because they were fighting against the enemies of democracy. Jamiat-Ulama-i-Hind, however did not share the enthusiasm of Gandhi. It opposed any support to the British in the war. At the annual session of its conference held on 16th sept. 1939[64], Jamiat condemned the British policy of imperialism and declared complete independence at its goal.

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[63] Ibid.

[64] Madani Asjad,op.cit.(p.13)

In 1940, the British government banned Mohammad Mian's book titled, "Ulama-e-Hind ka Shandar Maazi"[65]and arrested the author. The book questioned the relevance of the British rule in India.

3.12-Jamiat conference of Bachar Ayun:

Maulana Hussain Ahmed Madani raised the issue of complete independence held at Bachar Ayun Uttarpradesh, from 23rd to 25th April 1942.[66] Consequently, he was arrested on 24 June 1942 and imprisoned for six months. He was released thereafter only to be rearrested.

3.13-Cripps Mission, Lahore Session of the Jamiat and its Formula:

The Cripps mission was an effort on the part of the British for settling the Indian political problem. The Cripps Mission stressed the need for holding fresh elections in the provincial legislature. The elected members from the lower houses of the new provincial legislatures along with representatives of the seats were to function as Electoral College. Which would then elect the constitution – making body. While the constitution drafting body would draft the constitution for the Indian union, it would allow right of secession from Indian union to any province, which so demanded. Such a province would have right to formulate its own constitution and such a constitution would have same status, powers and functions as the Union of India. One of the objectives of the British in granting the provinces right of not acceding to a union was to offer the solution to the communal problem.

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[65] Ibid.

[66] Ibid.(pp.13-14)

Sir Strafford Cripps formula, political parties to the proposal and the proposal prepared by various parties are not the subject matter here. Since Maulana Madani was, the president of Jamiat-Ulama-i-Hind. Madani rejected the proposal of Cripps Mission. In his address at the Lahore session of Jamiat held in March 20-22, 1942.[67] A resolution regarding the Cripps Mission was presented. Excerpts from the resolution are given below.

"The Cripps Mission has arrived late and the time for the implementation of the proposal presented by it has passed too. No proposal other than total freedom is acceptable to us. We appeal all Muslims parties and all other organizations to work in partnership and take a united decision after a thorough discussion exchange of views."[68]

Maulana Hussain Ahmed Madani presented a formula, through which he put forth the demand for complete freedom.

Madani Formula:

The formula adopted by the Lahore Session of Jamiat was based o four[69] principles:

1. Total freedom for the country.
2. Freedom for Muslims to pursue their own religion, culture and civilization.
3. Freedom in which provinces will have full autonomy. The centre will be given powers decided by provinces. Powers not mentioned in the centre's lists would rest with the provinces.

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[67] Miyan Syed Mohammed,op.cit.(p.251)

[68] Ibid.

[69] Ibid.(pp.251-253)

4. India should be such a federation in which Muslims should be fully satisfied about their religion, political and cultural freedom. They shall not be at mercy of any sort of numerical majority.

The Cripps proposals were:

"India under the British rule shall be made a sovereign dominion, that will not be subject to any interference in its internal and external affairs. Provinces shall be made independent in their affairs. They should the right to secede or not enter into the dominion while maintaining their present relationship with the British government. A legislative assembly be elected that would prepare a constitution for the whole country. The constitution should be accepted by the British too.[70]

Cripps Formula in its wording was encouraging. It was a welcome proposal for the Muslim League too, because it had pointed towards the partition as well. However all these were mere promises for the future course. And India was to continue to bow its head before the British government till the war was over. Cripps formula was like a beautiful imaginary garden for which the Indian were asked to offer their lives and properties. On the contrary, three hundred years experience before the Indians was that the British made promises just to pass time and never to fulfill them. Therefore, not only the Jamiat-Ulama-i-Hind and the Indian National Congress, but also all other political parties declined to accept the Cripps Mission proposal.

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[70] Miyan Syed Mohammed,(2008). Ulama-e-Haque Aur Unke mujahedana karname vol.II.(pp.138-142). Delhi:Al Jamiat book depot.

Cripps Mission stated for two weeks but had to return empty handed as no party was prepare to accept its proposal. As the freedom gathered strength, the government resorted to repression.

3.14- Jamiat's Saharanpur Session:

The fourteenth annual session of Jamiat-Ulama-i-Hind was held at Saharanpur from May 7-8-9, 1945 A.D. . Maulana Hussain Ahmed Madani delivered a 46 page long presidential address.[71] After a long period of his imprisonment, the courage and truthfulness with which the Maulana criticized, the British government was undoubtedly surprising. Although he was secluded from the current political development for such a long time, his presidential address showed the alertness of his mind.

In his presidential address, Maulana Madani in detail shed light on the following issues:

a- Even before the war, in the time of peace, the expenditure on army was out of proportion. This increase manifold in the period of war. On the other side, India was afflicted with hunger and famine. One should look at the per capita income of the Indians as compared to the citizens of the other countries to understand the magnitude of poverty.

b- From a hunger and famine stricken India, Rs 8,350,000,000 was siphoned off as the war loan.

[71] Syed Tufail Ahmed, op.cit.(p.519)

c- Money was collected forcibly in the name of war contribution. More than 50% amount remained in the pockets of collectors.

d- The Indian army and officers often surpassed the Europeans in daredevil actions and display of courage at the battlefield. But they were always neglected, and instead of them Europeans were promoted to higher ranks.

Maulana further said:

"This was the reason why Mr. Philips said: "The harm that the modern world has caused to India, perhaps no other country has suffered this much ever before.[72] *"*

His statement was made in view of the fact that Russia, Germany, Italy, France and China had to pass through many a trouble. The fact is that these countries have faced wars and are still facing one, and have suffered losses of men and materials and are still suffering them but the travails through which India has passed, none of these countries has faced. And this is the reason why Gandhiji and Pandit Nehru consider India as a big jail and the viceroy its jailer. But I am opposed to this view of the two and consider them wrong. That is because in a prison a prisoner cannot live hungry because it is an offence to keep him hungry. No prisoners have died or can die from hunger in a jail. And here in Bengal alone more than nine million people have, lost their lives in famine. Only God knows how many people have lost lives all over India.[73]

Maulana further said, no prisoners dies due to lack of medical treatment, in every jail, there is an arrangement for doctors, medicines and the necessary medical treatment. Therefore, more or less every prisoner receives the medical attention. But

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[72] Miyan Syed Mohammed.(2002).op.cit.(p.285)
[73] Ibid.(pp.286-287)

reports published in news papers say that more than million people died from Malaria, Small pox, Cholera and other diseases in Bengal alone. And according to the statement of Mr. Sadder Patel, 87 percent deaths in the year 1933 were due to the lack of medical attention.[74]

Besides, there always are some sorts of clothes for prisoners to wear. No prisoners live naked. But in period when there was scarcity of textiles in Bengal, many women were committing suicide because they could not live naked. Thus, to call India a jail is not correct; it should be termed as institution worse even than a jail. These cruel – hearted British rulers have turned our heaven like India into the hell.[75]"

The address was Jamie's declaration of continued non-cooperation with the British government and support to the nationalist cause spearheaded by the Congress. The Maulana however took care to precisely define the nature of relationship with the Congress. It was not a relation of subservience but cooperation for a common cause. In the Congress, despite its membership being predominantly Hindus rule would not be as inimical to Islam as was the record of the British.

The Saharanpur session also considered the detailed explanation of the formula for future Constitution of India suggested at Lahore session. It was adopted in all detail with an overwhelming majority of delegates, only thirty votes against from among 500 members and delegates'. The final formula later came as to be 'Madani Formula'.

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[74] Ibid.

[75] Ibid.

Although the Lahore resolution in this respect is quite clear in terms of principle and aimed at Jamiat is not prepared to compromise on the issue of religious, political and cultural freedom for Muslims. It does agree with federal center of India because in its opinion united India is more in the interest of people. Especially of Muslims but federal government is accepted on condition that the principle of self-determination for a provinces be accepted and the federal centre be so constituted that a majority is not in a position to ride roughshod over the religious, political and cultural rights of Muslims. By mutual agreement either one of the following proposals or another mutually acceptable agreement should be decided:

1. The parliament may have the following ratio: Hindus 45 percent, Muslims 45 percent, and other minorities 10 percent.[76]
2. If the Muslims members reject any proposal by 2/3 majority, it will not be placed and passed in the house.[77]
3. There will be a supreme court having equal number of Muslim and non-Muslim judges. The committee will make the appointment of the judges from the various provinces. The Supreme Court will settle the disputes between the centre and provinces, and provinces themselves.
4. Any other proposal that the parties concerned may decide upon by consensus.[78]

Maulana Hussain Ahmed Madani was an ardent follower of the policy of national unity. His various addresses emphasized its importance. He also brought out the

[76] Ibid.(p.270)

[77] Ibid.
[78] Ibid.

journal named national unity. In Indian people of different faiths and cultures have been residing since centuries. It is a unique example of unity in diversity. He criticized those people who blame the Congress. According to him, the Congress was the only body, which advocated the liberty of religion, culture and language.

3.15-Post War Struggle for Independence:

With the end of the war in Europe in April 1945 A.D. , India's struggle for freedom entered a new phase. The revolt of 1942 A.D. and the Indian National army had revealed the heroism and determination of the Indian people. With the release of the national leaders from jail, the people began to look forward to another, perhaps the final, struggle for freedom. The war had changed the balance of power in the world. Not Britain but the United States of America and the Soviet Union emerged out of the war as big powers. Both supported India's demand for freedom. The general elections in England were held soon after the end of war. The labor party came into power with clement Atlee[79] as the prime minister. The labor government realizes the urgency of solving the India problem and ordered fresh election to the central and provincial legislature to test the relative strength of political parties. The election resulted in a sweeping victory for the Congress in the general seats while the Muslim League won overwhelmingly majority in the Muslim seats. The British government now decided to send a mission of cabinet ministers to negotiate the final settlement. The members of the mission were Lord Pethick Lawrence, secretary of

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[79] Miyan Syed Mohammed,(2008). Ulama-e-Haque Aur Unke mujahedana karname vol.II.(p.195). Delhi:Al Jamiat book depot.

the state for India, Sir Stafford Cripps, president of the board of the trade and A.V. Alexander. The Cabinet Mission arrived in India in March 1946 A.D. and for about a month held meetings with the leaders of Congress , the Muslim League and other sections of public opinion.

3.16-Wavell Scheme and Shimla conference:

One month after the Jounpur session, viceroy of India Lord Wavell brought from London a new proposal to resolve the deadlock in the efforts to reconciliation with India. On June 14, 1945,[80] all members of the Congress working committee were released from prison and the same day the viceroy broadcast the new proposal which came to be known as Wavell scheme. After that, leaders of Congress and Muslim League gathered at Shimla[81] for negotiations about transfer of power that went on for two weeks. The Wavell scheme continued in it the seeds of communal separation, as it seemed to indicate that the British government considered Muslim League the sole representative of the Muslims community whereas the Congress was deemed to be the representative only of Hindu majority community. Mr. Jinnah had been given hints that if took that position and demanded a separate state for his community the British would support his contention.

At the Shimla Conference Mr.Jinnah became adamant on formal recognition of the League as the sole representative of community. Yet Mr. Jinnah made bold to stake his claim and, among other demands, asked the viceroy to promise that in the future constitutional setup the demand for separate state of Pakistan would be given

[80] Ibid.(pp.201-205)

[81] Ibid.

recognition. The attitude of Mr. Jinnah convinced the sanguine Muslim leaders that the Sheila conference would end in fiasco which would only give a bad name to India that its leadership was incapable of developing a consensus even on securing power from the British.The Jamiat-Ulama-i-Hind thought it advisable in the circumstances to make it known that the claim of Mr. Jinnah was false and thus clarify that it was not Indian leadership that was responsible for the failure but stubborn attitude of Mr. Jinnah who was playing into the hands of British .

An urgent meeting of the working committee was convened at a short notice of three days and leaders of other Muslim organizations were invited to participate. The meeting was held on June 28, 1945 A.D. [82] with Maulana Madani in the chair. It adopted a resolution which, in view of the prevailing circumstances, expressed satisfaction with the Wavell scheme and declared that Muslim League could not be treated as the sole representative of the Muslim community, that there were other organizations of the community that had made more sacrifices and had therefore better understanding among people besides telegrams were sent from all over the country expressing confidence on Maulana Azad .

To decide the names of its nominees in the transitional government proposed in the Wavell scheme Maulana Azad as president of Indian National Congress convened a meeting of the Congress working committee. Maulana Hussain Ahmed Madani was invited to that meeting as the common leader of all the nationalists' organizations[83] . he along with general secretary of Jamiat-Ulama-i-Hind , Maulana Hafizur Rahaman participated in some of the sittings of that meeting.

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[82] Barbara,op.cit(p.141).

[83] Miyan Syed Mohammed,op.cit.(p.297)

The Congress sent to the viceroy a list of fifteen names on July 06, but Mr.Jinnah, still dancing to the tune of the British rulers, raised objections and the viceroy, instead of ruling out his objections, declared the failure of the conference on 15th July.

3.17-Foundation of Muslim Parliamentary Board:

The government support to the League and the latter's rising popularity shattered the confidence of the other parties. They became restless. They considered the League's policy destructive and they also considered it their religious and national duty to struggle against it. Maulana Madani called an all India conference of the nationalist parties that were invited to the conference had acquired popularity and an important place in the Indian politics because of their setup and selfless services. The parties invited included,

1-All India Muslim Majlis which had been formed as an alternative to Muslim League[84]

2-Majlis-e-Ahrar,well known for its sacrifice in the national cause[85].

3-All India Momin conference[86].

4- Khudai-khidmatgar[87]

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[84] Ibid.

[85] Ibid.

[86] Ibid.

[87] Ibid.

5- Independent party, Bihar, that had won nearly half the Muslims seats in 1937 A.D. and had been part of the government formed thereafter.[88]

6- Krishak Parja party, the party had its base in Bengal and had succeeded in the elections held in 1937, the party had ruled Bengal for a long period.[89]

The leaders of these parties had themselves felt the need for such a conference. Therefore, they warmly accepted the Jamiat-Ulama-i-Hind's invitation and sent their representatives to participate in the conference. Around fifty representatives of these parties and approximately and 125 members of Jamiat-Ulama-i-Hind assembled for three days. (Sept.17 to 19, 1945). At the seraglio of Nawab Qadeeruddin at Qasimjaan in Delhi[90].

The conference took stock of the political situation from every angle. Various suggestions came in from the participants and free and frank decisions were held. In the end , the conference decided to form a joint parliamentary Board, and also decided that the elections would be fought under its banner. Since there was no person better suited to preside over joint parliamentary board than Shaikh-ul-Islam, Maulana Hussain Ahmed Madani, the delegate selected him to preside over it. After a great deal of persuasion and delegates insistences, he accepted it.

In the work of this parliamentary Board the major contribution in every respect was made by Maulana Hussain Ahmed Madani . He was instrumental in collecting major

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[88] Ibid.

[89] Ibid.

[90] Miyan Syed Mohammed.(2005).The Prisoners of Malta: The Heart rending tale of Muslim freedom fighter in British period.(p.245). Trans.Mohammad Anwar Hussain and Hassan Imam,New Delhi: Jamiat-Ulama-i-Hind .

part of funds for it, he wrote maximum literature and he spent most time in tours and addressing meetings.

3.18-Cabinet Mission and Jamiat: As president of the all India Muslims parliamentary board, Maulana Hussain Ahmed Madani met with this Commission[91]. This meeting had historical importance because the proposal that Cabinet Mission had devised was on the lines of the formula of Jamiat-Ulama-i-Hind. The members of the mission closely questioned the Maulana about its details and implications. According to Mohammed Mian, they were so impressed that a month later when they presented their own formula it was virtually of the Madani formula. There was however one changed, the mission plan proposed full autonomy in all subjects except defense, communications and external affairs and divided the provinces into three groups.

The Congress accepted the mission plan but, the League proved to be hurdle in the way because it posed as the sole representative of Muslims and remained adamant on its demand for separate country.

When the League objected to the formula of the Cabinet Mission a proposal for temporary government was put forward. For the time being Mr. Jinnah accepted the temporary government proposal and gave up the idea of Pakistan. Once again differences cropped up on the issue of nominating Muslim League alone. His most repressive measure was the declaration of direct action on August 16, 1946. And

[91] Miyan Syed Mohammed.(2002),op.cit.(p.312)

declaration of non-cooperation to the Congress and its convention in Bombay.[92]

3.19-Opposition to Partition of India from Jamiat:

Maulana Madani and the Jamiat-Ulama-i-Hind, long focused on the anti-colonial struggle, now faced a campaigning against a Muslim opponent. Madani wrote ceaselessly during this critical year, publishing a series of statements against the League with titles like, “What is the Muslim League?” “And what is Pakistan?” he emphasized the league’s close relationship to the British, and he questioned the League’s Islamic credibility. It was obvious , moreover , Maulana Madani argued , that the League had no clear vision of the kind of the state it planned to inaugurate , with Jinnah and others speaking of a constitution following European models on some occasions; on others, invoking plans for a state modeled on Shariat. He pointed to the League’s domination by the aristocratic classes and he insisted, based on his own painful experience with Jinnah in 1936 A.D. , that League promises meant nothing.

3.20-Maulana Hussain Ahmed Madani and Jamiat:

In the year that followed the Shaikhul Hind’s death, it fell to Maulana Madani to be the authoritative Islamic voice that confirmed the Shaikhul Hind’s widely supported fatwa in favor of non-cooperation. This was a period of great excitement, of expectation that self-government would come soon and of cooperation between Congress and Khilafat.

Maulana Madani attended Khilafat and Jamiat-Ulama-i-Hind meetings in Calcutta and throughout rural Bengal; he came twice to the united provinces and chaired a

[92] Farhat Tabassum,op.cit(p.158).

joint meeting of the Jamiat-Ulama-i-Hind and Khilafat ; and he spoke at the joint meeting organized by Congress and the Khilafat committee in Seohara.[93]

At every point he struck the same themes: the role of imperialism in undermining Islamic power; the British conquest of India as a tool in this destruction; the glorious economical and cultural past of India in contrast to the deplorable conditions of the present; and the need for the Hindus and Muslims to struggle together for freedom.

In those days a joint session, Congress and Khilafat committee was held at Maulvi Baazar, district Sylhet of Assam.

According to Maulana Madani, success of India's struggle for freedom depended upon unity of the Hindus and Muslims, indeed of all communities of India. As a way to consolidate that unity he recommended the course recommended by leaders like Mahatma Gandhi and Shaukat Ali at the annual session of Jamiat-Ulama-i-Hind at Delhi saying that, they would not like to ignore any aspect of the religious problem. They had recommended complete freedom of religion for all.

The speeches breathe Maulana's intense love for the country. He often pointed out that,

It is natural that a person loves his homeland more than any other place on earth. The soil on which he is born and bred may be uncomfortable but human mind accepts its thorns as flowers.

In the Sylhet speech, for instance he talked of the golden past of India when it was treated by the entire world as the source of knowledge, as India was leader in the fields of Arts, crafts and industries. And he proceeds to demonstrated with the help

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[93] Barbara,op.cit(p.79)

statistics how India's wealth and resources had been plundered. He repeated the same argument in his Seohara address. He expressed pride in the past of India in following words.

"India was cultured when the whole world was wild, she was source of knowledge and wisdom when ignorance was the lot of the rest of humanity, India was fed at the time when famine stalked the other parts of the world."

Jamiat-Ulama-i-Hind participated in freedom struggle from 1919 A.D. -1947 A.D. under the president ship of Maulana Madani. Jamiat-Ulama-i-Hind never liked communalism. Whereas it was adhered to the principles of unity and secularism. The great sacrifices of jamiat never confined themselves within the self-benefit and gain. It represented its sacrifices for the international benefits and human welfare. Thousands of Ulama of jamiat never tried or expected to get any political position or designation in free India. Whatever they sacrificed it was only for the country.

But, whether the new generation of this country is aware of the work and sacrifices of Jamiat? This question is remained unanswered.

3.21-Annual sessions of Jamiat-Ulama-i-Hind:

Sr.No.	year	Place	President
1	1919	Amritsar	MaulanaAbdul Bari Firangmahali
2	1920	Delhi	Maulana Mahmood-ul-Hassan
3	1921	Lahore	Maulana Abulkalam Azad
4	1922 A.D.	Gaya	Maulana Habibur Rahman Deobandi
5	1923-24 A.D.	Coconada	Maulana Hussain Ahmed Madani
6	1925 A.D.	Moradabad	Maulana Syed Mohammad Sajjad
7	1926 A.D.	Calcutta	Maulana Syed Sulaiman Nadvi
8	1927 A.D.	Pishawar	Maulana Syed Anwar Shah
9	1930 A.D.	Amroha	Maulana Shah Moinuddin Ajmeri
10	1931 A.D.	Karachi	Maulana Abulkalam Azad
11	1939 A.D.	Delhi	Maulana Abdul Haque Madani
12	1940 A.D.	Jounpur	Maulana Hussain Ahmed Madani
13	1942 A.D.	BacharAyun	Maulana Hussain Ahmed Madani
14	1945 A.D.	Saharanpur	Maulana Hussain Ahmed Madani

Source: Syed Tufail Ahmed.Musalmao ka Roshan Mustaqbil.

Note: From 1940 A.D. -1957 A.D. almost seventeen years Maulana Hussain Ahmed Madani remained the president of Jamiat-Ulama-i-Hind.

Chapter-4

Jamiat-Ulama-i-Hind and Indian National Congress

The course of nationalism in India intimately connected with the history of Indian National Congress .Even if at its inception, its real significance was not fully evident, yet the regularity with which it held its annual sessions. The growing number of delegates and sympathizers who attended these conventions, the burgeoning of the organizational network that spanned much of the Indian subcontinent almost at once, stamped the Congress as the dominant national institution in the Country.

Right from 1885, the year in which the Congress was established the question of Muslims participation in the national movement has been a subject of great debate. Congress after having come into an existence, claimed to be the spokesmen and representative of all Indians irrespective of any differences. The attitude of Muslims towards Congress constitutes an interesting chapter of Indian politics. It split them into two very distinct groups politically, one group that of mostly Deobandis and their sympathizers joined the Congress and many high intellectual joined the Congress or they showed their sympathies and moral affection for it. Since its inception, the Congress was supported in every age by some noteworthy intelligent and talented Muslim leaders and statesmen, such as Justice Badruddin Tayabji, Maulana Mohammed Ali Johar and Abul Kalam Azad. Scholars like Shibli, Maulana Mahmood-ul-Hassan , Maulana Hussain Ahmed Madani and Zakir Hussain

were its supporters. Apart from it, the Congress was supported by some of the parties and institutions of Muslims such as Dar-ul- uloom Deoband, Jamia Millia Delhi and Jamiat-Ulama-i-Hind.

4.1-Formation of the Indian National Congress:

After the defeat of the revolt of 1857 A.D. , the East India Company's rule came directly under the British crown. On one hand, the treacheries of the British rule continued unabated. The Muslim in particular are made the victims of the British cruelties. On the other hand, the Indians were determined to free their country from the foreign yoke. While there was on one hand the political victimization of the people, on the other hand was the agitation of the people against the excess and exploitation by the British. The result was that there was an increasing resentment of the common man against rulers. Taking into consideration this anger of the people the English thought of creating such an association which could result into bridging the differences between the rulers and the rule and to resolve the hatred and opposition of the people against the government. It was this thought that on the advice of A.O. Hume[1] a retired officer came out with a proposal to form the Indian National Congress. The credit for founding the premier political organization the Indian National Congress, goes to Hume,Son of the founder of the radical party in England. Hume had seen the great discontentment among the people during the closing years of Lord Lytton's viceroyalty .He thought it would be a public benefit if there existed some responsible organization through which the government could be kept informed regarding Indian public opinion.

[1] Suntharalingam R.(1983).Indian Nationalism An Historical Analysis.(p.109).New Delhi:Vikash publishing house Pvt. Ltd.

Although the idea of the formation of the Indian National Congress had come into the minds of some esteemed English people yet it formally came into being only in 1885.[2]

The Congress was not the innovation of one man; it was not the creation of few individuals , however of a few organizations coming together for a common purpose. It was the culmination of more than half a centuries labors put in at different times by different leaders and by different communities.

The first session of Indian National Congress was held under the president ship of W.C.Banerji on 28th Dec.1885 in Tejpal Sanskrit college Bombay. Seventy-two representatives from different parts of India participated in this session.

Many years after the Congress came into being, only resolutions were passed in its meetings and petitions submitted. With the passing of the time, the Indian leaders began to show some excitement and emotions. They were awakening. The early nationalists wanted a large share in government of their own country and made an appeal to the principle of democracy. But they did not ask for the immediate fulfillment of their goal. Their immediate demands were extremely moderate. They hoped to win freedom through gradual steps.

Nationalists Muslims who supported the Congress from its early days , they supported the political advancement of India along democratic lines and they were deeply devoted to the cause of Hindu-Muslim unity. For them, there was no conflict between their faith in Islam and their love for India. Among these nationalist Muslims, the name Badruddin Tayyabji will come first.

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[2] Ibid.

Badruddin Tayyabji (1844 A.D. -1906 A.D.)[3] was in the early days of the Congress, one of the foremost nationalist leaders. He belongs to an Arab family which came to India and settled down in Bombay. When the Indian National Congress met in Bombay in Dec.1885, Tayabji not only supported the Congress but also took pains to repudiate the charge of the London times that the Muslims of Bombay had kept aloof. In a speech at the Bombay presidency Association, he said, "I assure you my perfect sympathy with the movement, and the sympathies of my co-religionists at large. The English Times, in writing about the movement, miss stated that the Mohammadan community refrained from having anything to do with it. This I deny.[4]

Al though it is a fact that, for some reasons Tayabji was unable to attend the session, Rahmatullah Sayani and Abdullah Dharamsi, to equally influential Muslim leaders of Bombay were present.[5]

In 1887, the Indian National Congress held its session in Madras and elected Badruddin Tayabji as president[6], and he paid no attention either to the displeasure of the government or the frowns of Sir Syed Ahmed Khan and Syed Ameer Ali. In his presidential address, he laid stress on the desirability of all communities of India

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[3] ZakariaRafiq.(2004). Indian Muslims, where they have gone wrong.(p.57). New Delhi: Popular Prakashan Bhartiya Bhavan.

[4] Tara chand.(1972).History of freedom movement in India.(p.388). vol.III, New Delhi: Ministry of Information and broadcasting, Government of India.

[5] Ibid.

[6] *Eminent Mussalmans Biographical and critical sketches of statement, poets, reformers, jurists and politicians.(*2002).(pp.102-103).Delhi: BR. publishing corporation (A division of BRPC-India Ltd.).

joining together. “In their efforts to obtain those great general reforms, those great rights which are for the common benefit of us all, and which I feel assured have only to be earnestly unanimously pressed upon.” For several years after 1887 A.D. , Tayabji was a decisive factor in the deliberations of the Congress. On the one hand, he attempted to convince the Muslims of India that, in matters of religion, they were free to act as they pleased and that the Congress would not interfere. But so far as national activities were concerned, the Indian Muslims should consider themselves as Indians and for all national advance, they should struggle together as one people to achieve their end. At the same time, he tried to dispel the fears of the Muslims community.

According to Dr.Tara Chand,

“As long as he lived, he remained a devote Muslim, but at the same time a devoted, loyal and fearless leader of the Indian National Congress.[7] *”*

By the beginning of the 20th century, the nationalist’s leaders advanced further and put forward the claim for Swarajya or Self-government within the British Empire on the model of self-governing colonies like Australia and Canada.

This demand was made from the Congress platform by Gokhale and Dada Bhai Naoroji. During this period, the aims and objectives of Congress were changing. In 1907, the purpose of the Congress was declared as under.

“The objectives of the Indian National Congress was to achieve self government which the British government had granted to its members.”[8]

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[7] Tarach Chand,op.cit(p.390)

Thus with the formation of Indian National Congress in 1885 A.D. , the struggle for India's freedom from foreign rule was launched in a small but organized manner.

Sir Auckland considered the formation of the Congress as dangerous for the future of the British rule in India. He used to say that the Congress movement would lead to differences between the patriots and the revolutionaries. During a speech made by him, he wanted to finish the influence of the Congress by saying,

"The Congress injudiciously calls itself a representative of India." [9]

It appears from the above statement of Sir Auckland that he was a foresighted and intelligent person. His predication came true in the second decade of the 20th century. By that time, the Congress had established itself as a national body.

"Its real objective was not only to achieve freedom from the country but also to create a united India by bringing together Hidus, Muslims, Sikhs and Christians and to remove the distinction between the rich and the poor, the high and the low and cast and creed." [10]

The Congress maintained her attitude of moderation till the end of the 19th century. The young leaders like Tilak, Lala Lachpat Rai, Bipin Chandrapal and Aurobindo Ghosh were dissatisfied with the working of the moderate Congressmen; they began to realize the uselessness of constitutional methods. They believed that independence could not be begged but achieved through sacrifice. The main cause

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[8] Siddiqui Ziaur Rahman.(2004). Freedom movement and Urdu prose.(p.23). Kanpur: Vikas Prakashan,

[9] Ibid.

[10] Ibid.

for rise of extremism in Indian politics can be attributed to the deteriorating economic condition of India under the British .The extremist aimed at achieving Swaraj that meant complete independence from British rule. Howe ever the extremist could attend their goal partly. They failed to develop an effective leadership or sound organization.

The First World War and its after math changed the course of Indian politics. In the beginning of the year 1919 A.D. , the Indian National movement entered into a new phase which was marked by an exciting story of valiant deeds and sacrifices, leading to the achievement of independence on 15th Aug.1947 A.D.

All these thrilling events centered around Mahatma Gandhi, father of Indian Nation. He was the touch stone personality that gave a new turn to India's freedom struggle. Mahatma Gandhi returned to India from South Africa in 1915. His constructive works began with the Sabarmati Ashram in Ahmadabad, it was through involvement in two agrarian disputes, Champaran and Kaira and labor dispute in Ahmedabad in 1917 A.D.-1918 A.D. that Gandhi emerged as an influential political leader. Institutionally, Gandhi had access to the national Congress through Gokhale, his supporter in his South Africa battles. [11]Mahatma Gandhi developed the technique of Satyagraha based on truth and non-violence in fighting against a ruthless and all-powerful government. Pursuing truth and non-violence, the cause of Hindu Muslim unity remained the objectives of Gandhi while leading the independence movement in India.

During the last two years of first world war 1917-18, he maintained close contact with the Congress and Home rule league and also with the Muslim leaders. The

[11] Saxena Anil,(2006). Encyclopedia of Indian history, vol-29.(p.143). New Delhi: Anmol publications Pvt. Ltd

Jallianwala Baagh tragedy introduced a dramatic change in the Indian political situation, the Jallianwala Baugh massacre took place at a time when the Indian Muslims were extremely agitated over the pan Islamic Khilafat issue, which originated as a result of Turk's entry into the First World War as an ally of Germany against Britain. The sultan of Turkey, ruler of the vast Ottoman Empire, was the caliph (khalifa) of the Islamic world. In the First World War Turkey was defeated; the ottoman empire was dismembered and the Sultan of Turkey was deprived of all real authority even in the remaining dominions, as he was placed completely under the control of a high commission appointed by the allied power.

The Muslims of India regarded the treatment of Turkey as a great betrayal on the part of Britain and other allies, and early in the 1920 A.D. , the Indian Muslims started a vigorous agitation to bring pressure on Britain to change its policy towards Turkey.

The Khilafat cause provoked a strong and popular reaction amongst Indian Muslims. The Pan Islamic feeling aroused was both proto-nationalist and anti imperialist in character. Muslims had become alienated from British rule since Britain was responsible for Turkey's dismemberment. In the wave or anger that swept through the community, the militant like Dr. Ansari, the Ali Brothers, A.K. Azad and Kitchlew moved to the forefront.[12]

They drove home the anti British aspect of the khilafat movement and so made clear union between religion and politics.

Hitherto the Congress had scrupulously avoided involvement in religious matters. Gandhi ji felt that the movement provided an opportunity to unite Hindu and

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[12] Ibid. (p.142)

Muslims that might not come again for a thousand years. Sentiments and tactics hence brought him into championing the Muslim cause. He became associate with the khilafat committees and in Dec.1919 A.D. Delhi persuaded the assembled Muslim leaders westernized, intellectual middle class men as well as traditional divines and holy men, the Ulama- that the best way of opposing the British and achieving the ends desired was through Satyagrah.

The Ulama had to be convinced that Satyagrah was in conformity with their holy text, the Qur'an. Eventually they agreed to accept it as a technique rather than as an ethical or philosophical code. A khilafat committee was soon formed under the leadership of Ali brothers. Under the guidance of Maulana Mohammed Ali, Maulana Abul Kalam Azad and other leaders started the Khilafat conference for protecting the integrity of Turkish Empire and the dignity of the Khilafat. At about the same time, the Ulama of Deoband and other divines who supported the National freedom movement had established a semi –religious and semi-political organization of their own under the name of Jamiat-Ulama-i-Hind, which was equally interested in the question of Khilafat . [13]

Mahatma Gandhi, who regarded Hindu Muslim unity as an essential condition of Indian freedom and of the building up of the Indian nation, gave his enthusiastic support to the khilafat movement and try to persuade the National Congress to support it .In Dec.1919 when Congress, the Muslim league, the Jamiat-Ulama-i-Hind and the Khilafat conference held their meeting in Amritsar, it became apparent

[13]Hussain S. Abid, (1965). The Destiny of Indian Muslims.(p.70). Asia publishing house.

that all the four organization could be persuaded to put forth a joint demand back it by direct action.[14]

The Khilafat conference had announced the policy of non-cooperation even earlier than the Congress, and the Jamiat Ulama-I-Hind also passed similar resolution, and a united national front of Hindu and Mulsims thus formed.[15]

4.2-Nationalist Muslims:

> The post mutiny period till 1905 A.D. was a period of trial and error and three main distinct tendencies prevailed among Muslims. The first was that of Deoband pro. Religious and anti-English, the second tendency was that of Aligarh pro.-English and anti-Congress and the third tendency was that of Nadva- pro English and anti-Aligarh and anti-Deoband. Such differences derive Muslims politically away from each other. Till now Qur'an was the basis of their political ideals, social views and educational philosophies but they differed in their interpretation of the Qur'an and thus the differences in political and social life sprang up.

Among the supporters of the Deoband, school was Shibli Numani (1857 A.D. -1914 A.D.), a profound scholar of Persian and Arabic, and a prolific writer in Urdu. In 1883, he joined the staff of the Mohammadan Anglo Oriental college at the invitation of Sir Syed Ahmed Khan and although he continued to serve till 1898. He early developed differences with Sir Syed Ahmed Khan .He could not agree with Sir Syed either in his theology or politics. In political matters , he held that Islam was a liberal religion, which promoted progress and civilization. It upheld the

[14] Ibid. (p.71)
[15] Ibid.

dignity of men, asserted human equality champion the rights of women and favored democratic forms of government. Shibli admired the Congress for its high idealism,and for his solicitude for the welfare and advancement of the Indian people. So far as the Muslims were concerned, he realized that as a minority, they had a dual status. They possessed a distinctive religion and culture, their part in the history of India had been glorious, they belonged by faith to a universal society. At the same time, the Muslims were the citizens of India and they owned loyalty to their motherland .They shared with other communities the deprivations which British rule imposed. He was convinced that the Muslims could, jointly with the Hindus create a state in which both could live honorably and happily.

Shibli was a nationalist as well as pan Islamist. Being aware of the necessity and importance of the English language, Shibli established a English school at Azam Garh, named as " National school" politically he favored democratic trends. Though Shibli never entered into practical politics, yet till his last he favored the Congress and its policies.

Shibli in his pan Islamic trends was very much under the influence of Jamaluddin Afghani [16]and local political atmosphere made him opposed Muslim League and favor Congress. Bombay has always being the center of Congressite. Propaganda and Muslims of that city joined the Congress in spite of Sir Syed Ahmed Khan's opposition. Shibli in his old age frequently visited Bombay. In short, Shibli was supporter of Congress. He was critical of Sir Syed Ahmed Khan's attitude towards Congress.[17]

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[16] Tara chand,op.cit.vol.II.(pp.260-265).

[17] Ibid.

Hakeem Ajmal Khan (1863-1928)[18], was a nationalist Muslim. Who presided over the Ahmed Nagar Congress in 1921 A.D. , during the height of non-cooperation movement was one of the greatest practitioners of Unani system of medicine. His patients came from all over the country, from the families of Rajas and Nawabs to those of the poorest of the poor he treated free. Of striking appearance, he was one of the most popular leaders specially among the Muslims. He believed passionately in the Hindu-Muslim unity and struggled hard to keep them together.

In 1920 when Gandhiji gave call for non-cooperation with the government, Hakeem sahib returned to the government the title of Hafiq-ul-Mulk and the medal of Qaisar-e-Hind. The Jamiat-Ulama-i-Hind confirmed on him the title of Maseeh-ul-Mulk.[19]

Hakeem Ajmal Khan was a "Courier patriot" and an "Elder statesman" who had Hindu-Muslim unity as the breath of his nostrils. He was regarded by Gandhi ji as a "Great Musalman and equally a great Indian."[20]

By Pandit Motilal Nehru as one of India's "Most trusted and valiant sons."; by Pandit Jawaharlal Nehru one of the " Stoutest supporters" of the Congress; by C.Rajagopalachari as one of India's "Greatest Patriot and workers in the cause of unity."; Mrs. Indira Gandhi called him as one who, " Store to remedy not only persons illness, but the nation's illness."[21]

Maulana Mohammed Ali Jauhar (1878 A.D. -1931 A.D.) was indeed among the very few known for fearless and selfless leadership and devotion to the cause of

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[18] Zakaria Rafique,op.cit(p.64)
[19] Chopra P.N.(1979). Role of Indian Muslims in the struggle for freedom.(p.19).,New Delhi: Light and Life Publishers

[20] Ibid.

[21] Ibid.

freedom. He was the first political leader of the India who was tried for Sedition and who openly planned to make the Britons quite India. It was he who transformed the complacent group of the Congressites into a thundering organization and made the Indian National Congress a forum for united Hindustani Nation. He shook the Muslims and inspires them with the passion for freedom. It was he who raised Gandhi to the position of Mahatma and got him accepted as the spirit behind Hindu-Muslim unity. It was he who made Jawaharlal Nehru secretary of the All India Congress committee during his president ship. It was he who had proud distinction of presiding over the session of Indian National Congress, the Muslim League and the Khilafat Conference. In Khilafat conference, the Khilafat committee under Maulana Mohammed Ali Jauhar conferred on Maulana Mahmood-ul-Hassan the title of Shaikh-ul-Hind, which become the integral part of his name.

In recognition to Mohammed Ali's great services and supreme sacrifices rendered to the national cause, he was elected as the Congress president. This was the greatest national honor. In his presidential address delivered at the annual Congress session at Cocanada in 1923[22], Mohammed Ali advocated nationalistic policy. He made an eloquent plea for Hindu-Muslim unity. As a Congress president Mohammed Ali along with Maulana Azad succeeded in bringing about reconciliation between the pro-changers and no-changers, the two warring groups over the issue of council entry and thus saved the Congress from split. Maulana Mohammed Ali Jauhar carried out incessant struggle for Hindu-Muslim unity.

Maulana Mohammed Ali Jauhar along with Maulana Shaukat Ali played a commendable role in the nationalist movement. Starting with Khilafat movement, Mohammed Ali's association with the Congress and his proximity to Gandhi in the

[22] Eminent Musalman.(2002).op.cit.(541).

initial phase of non-cooperation movement was an eco making period in that; it witnessed a kind of Hindu-Muslim unity, which remains unprecedented in the history of modern India.

Al though, he latter drafted from the Congress following the suspension of non cooperation movement and the submission of Nehru Report that rejected the idea of separate electorate for Muslims, his attachment during the Khilafat agitation with the Congress and his stupendous efforts at mass mobilization cannot be ignored. Maulana Mohammed Ali Jauhar represents the pan Islamism and religious revivalism in modern India. He espoused the cause of Hindu-Muslim unity but failed ultimately to check the decisive designs of the League.

Maulana Azad (1888-1958),was a staunch nationalist, a great thinker and eminent scholar and vigorous writer and forced speaker. He was a state man of high order. Maulana Azad had passion for the independence of India. For this, he first joined a revolutionary party. The partition of Bengal was a turning point in Azad's political career. He rejected the main stream of middle class that was loyal to the British and plunged into anti-British campaign.[23] He joined hands with the revolutionary leaders like Arbindo Ghosh , Shyam Sunder, Lala Hardayal. The members of the party were surprised to find not only a Muslim but also an eminent theologian joining them. [24]He was a supporter of Hindu –Muslim unity from the beginning of his career.

On his own initiative, he learned various European languages. As a result of his no-means superficial studies in Western Sciences and literature, and the movement

[23] Khan Rasheeduddin.(2000).Maulana Abulkalam Azad, Shaksiyat, Siyasat paigam.(pp.26-27).,New Delhi:Qaumi council barae farooge Urdu Zaban.

[24] Ibid.

stirring in the India about him at that time, he decided to work for the reform of Islam. He had great respect for Islamic reformer Jamaluddin Afghani. We have already noticed his successful journalism in 1912 A.D. and the following years and his relentless and valuable work in Khilafat and non-cooperation movement during the interlude between his imprisonment. When released again two years later, he was at once elected president of Congress (1923 A.D.). Even since that time, he held some important executive positions in the Congress, and in 1940 was elected president for the second time.

He has not surrendered his scholarship during his political career; for instance, his much-applauded Urdu annotated translation of Qur'an (Tarjumanul Qur'an) was produced in twenties. He was profound scholar of religion discussing religious subjects dispassionately, historically. He was a scintillating conversationalist. Once, early in his career, Shaikul-hind Maulana Mahmood-ul-Hassan , the principal of the Deoband seminary, astonished Muslim India by giving to him, still a very young man, lavish price as a religious thinker. He became later universally respected and liked. He was a powerful orator.

Even his political opponents-for instance , the Lahore Daily Inquilab- when they have attacked him , have had to began by pricing him as a revered scholar and a great Muslim: then they go on to call him "Mislead". Jinnah who was no understanding of these things, made a political blunder of the first water when he referred to him slightingly as "The play boy of the Congress."

Azad's political career began with his entry into the Congress, after his released from Ranchi in 1916.before his release, the Khilafat movement and the formation of

Jamiat-Ulama-i-Hind were some of the important attempts, made by the Ulama on the mass mobilization front.

Azad met Gandhi on Jan.18, 1920 A.D. in Delhi and this meeting proved to be a beginning of new era. According to Rasheeduddin Khan, Azad's cooperation with Gandhi started with the non-cooperation movement. He writes:

Azad was probably the very first person who fully backed Gandhi on his program of non-cooperation movement. Azad knew very well that the non-cooperation movement was the most appropriate campaigning that could put the British government in trouble[25].

After the Khilafat committee meeting in Meerut , Gandhi and Azad undertook the tour of the Country to mobilize support for Khilafat movement .most of the time, Shaukat Ali and Mohammed Ali accompanied them. But their mission received a big jolt when Azad was arrested.

Maulana Azad was a young man, only 35 years of age, who was elected as the president of Congress[26] , and he was the youngest president of Indian National Congress. He was an ardent follower of the non-cooperation movement. Professor S. Noorul Hassan praising Maulana Azad writes:

"At *this Congress session, Azad revealed the quality, which remained characteristic of him for rest of his life: he could always find a way out of a difficult situation provided that there was no compromise with imperialist rule."*[27]

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[25] Ibid.(p.32)

[26] Abdul Qawi Dasnui(2002).Abulkalam Azad, II Edition.(p.81).New Delhi:Sahitya .

[27] Ibid.

Maulana Azad tried to make it very clear that the Hindu-Muslim unity was the backbone of the nationalist movement and if any community faces danger, ultimately it disturbs the life of other communities.

Maulana Azad emerged as an important national leader of the Indian National Congress Party. He also served as the member of Congress Working Committee (CWC) and in the offices of general secretary and president for numerous occasions.

Paying his homage to the memory of Maulana Abul Kalam Azad, Dr. S. Radha Krishnan wrote: "National sprit was the driving force of his life. He was an apostle of national unity and communal harmony, the lessons which we have to remember even now, since there are forces which are still at work in this country to divide us from one another."[28]

For more than half a century, Maulana Azad struggled with single minded devotion and superb sincerity of purpose to promote national solidarity. He began his political career by opposing the partition of Bengal and ended it by opposing the partition of India. Between these two partitions the life story of Maulana Azad read as one ceaselessly struggling to maintain the Indianess of India and preserve its historical tradition of catholicity and co-existence. Early in his political career he told that he was not prepared to accept freedom at the cost of Hindu- Muslim unity. Delay in the achievement of freedom, he said, would be a loss of India but loss of Hindu-Muslim unity would be the loss of humanity.

From the very beginning of his political struggle, Maulana Azad was anxious to explore avenues of cooperation and collaboration with all Indian communities.

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[28] Krishnan Radha.(2002).The search and the Attainment-Maulana Abul Kalam Azad.(p.22),Patna:Khuda Baksh Oriental public library.

An important aspect of Maulana Azad's thought was his global perspective .He disdained narrow nationalism as 'the greatest obstacle' in the development of universal outlook. He looked upon India's contribution in a global perspective and assessed India's impact on world – thought and culture. Maulana Azad's anxiety all through his life was to create national consciousness and solidarity among the Indians. For this purpose, he had recourse to basic ideas of religion, polity, humanism and history. He rejected outright the concepts of majority and minority. For him the Indian nation was one indivisible unity and national integration was not something to be imposed from outside but an attitude of mind and emotional experience to be involved from within. Universalism is knowledge, federalism in political system, secularism in political ideals, humanism in social relationship and laissez faire in religious life where watchwords of Maulana Azad's life and through them he sought to strengthen the fabric of the Indian Nation.

In 1942, Maulana Azad again became president of the Indian National Congress, but this time he would be the head of the Congress party during the quit India movement. He was arrested along with the entire Congress working committee for three long years, imprisoned at the fort in Ahmednagar.He remained president during those years as the party was unable to hold proper elections. Maulana Azad was the staunchest high profile Muslim opponent of partition of India into India and Pakistan. He was a man on the move, his eyes set on India's future which was to be fashioned on the basis of existing cross-community networks. His unfinished Tarjuman- ul- Qur'an was easily the most profound statement on multiculturalism and inter-faith understanding. His political testament, delivered at the Congress

session in 1940 was a neat and powerful summation of the ideology of secular nationalism[29]

In fact his knowledge was so deep and so vast that it reminded many great man scholar like Pandit Jawaharlal Nehru had said about him." He was a peculiar and very special representative in high degree of that great composite culture which has gradually grown in India."[30]

A devout Muslim, whose work on the Qur'an has become a classic, he always stood for national unity and communal harmony. He made no differences between Hindus and Muslims, Sikh and Christian. He felt that all those who were in this country belonged to one country. National spirit was the driving force of his life. He gave the idea to the Muslims of India that there was no conflict in being a good Muslim and also a good Indian nationalist. Maulana Azad stood up for almost fifty years as the champion of the Hindu –Muslim unity , freedom and democracy.

Like Maulana Hussain Ahmed Madani , Azad also stood for the Hindu-Muslim unity. He was convinced that the freedom struggle should be a joint mission of both communities without which it was impossible to accomplish the ultimate goal. For achievement of Hind-Muslim unity, he appealed to both the communities, but he laid a special charge upon the Muslims for cultivating a consciousness of nationalism and playing a leading role in the struggle for freedom. According to him, it was a religious duty of the Muslims to wage by all means at their disposal a war against tyrants and enemies of Islam such as the British. Azad's program of nationalism was composed of two parts, the over throw of the Britishers and the

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[29] Singh Kamla.(n.d.),Encyclopaedia on Maulana Azad.(p.86),Anmol publication pvt.Ltd.

[30] Ministry of information and Broadcasting,government of India, Great men and women of India,publication division,(p.17)

achievement of the unity of all the people. He believed that the problems of the country could not be solved without this unity. Total independence of the country was certainly his cherished aim, but Hindu-Muslim unity was still dearer to him.

Happily, during the Khilafat Movement that spirit of complete unity and communal harmony was in evidence everywhere. But the bonds begin to loosen soon. Addressing a meeting of Majlis-e-Khilafat he said ,

"For *India, for the freedom of India and the performing the acts of truth and dutifulness, Hindu-Muslim unity and harmony is essential."*[31]

Azad was as true to Islam as he was to India. By his leadership in both the secular and religious fields, Azad contributed greatly to the development of proper secular outlook specially among his co-religionists. Both Azad and Madani quoted historical instance from Islam to prove that Composite Nationalism was valid in Islam. [32]

4.3-Jamiat and Congress:

Since the establishment of Dar-ul- uloom Deoband ,the Ulama of Deoband maintained the policy against the British power. In pursuit of their respective policies, therefore, when the Indian National Congress was founded in 1885 and began to canvas support among the Muslims, Sir Syed Ahmed Khan opposed it. And persuaded the Muslims not to join it, but Deoband supported the Indian National Congress. Sir Syed Ahmed Khan founded the patriotic association; many Ulama led by Maulana Mohammed and his brothers , Maulana Abdul Aziz and Maulana

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[31]Ahluwalia, B.K.and Ahluwalia Shashi,(1985).Muslims and India's freedom Movement.(p.97). :Heritage Publishers.

[32] Zakaria Rafiq,op.cit(p.66)

Abdullah issued a fatwa saying that it was un law full to join the patriotic association and supported entry into the Congress. This fatwa was signed by about one hundred Ulama from all over the sub continent including Maulana Rasheed Ahmed Gangohi and other professors of Deoband. These Fatwas were collected into a pamphlet under the title, Nusrat-ul-Abrar .[33]

Maulana Hussain Ahmed Madani has tried to justify Deoband's political alliance with the Congress . In his opinion, in the post mutiny period, all the Hindus and Muslims equally suffered from fear-complex and all of them were of the opinion that they would not be able to get freedom without war with the British. After the inception of Congress, the people realized that there is another way of getting freedom because they thought being strongly attached with an organization the English would not tyrannize the Indians.

Maulana Madani said that on account of this thing the Congress progressed by leaps and bounds. He further said that the growing popularity of the Congress frightened Mr. Beck, the then principal of the Aligarh College. Therefore, he along with other Europeans and some Indians founded the "Indian patriotic Association." They published articles, travelled back and forth and lectured against the Congress. They exerted their influence on Sir Syed Ahmed Khan who turned out to be a die – hard opponent of Congress and forced him to exercise his influence on Muslims to keep away from Congress.

Maulana Madani further said that it was Sir Syed Ahmed Khan who forced Muslims to join the Indian patriotic Association to prove their loyalty to English. Sir

[33] Madani Hussain Ahmed,(1999).Deoband: Naqsh –e-Hayat.Vol.II.(pp.92-94). Maktaba-e-Diniyat

Syed Ahmed Khan’s group got a Fatwa issued from some of the scholars who declared the membership of Muslims in Congress as Haram.(Illegal from religious point of view) and the membership of Indian patriotic association was held as jaiz (legally valid from religious point of view). [34]

Madani said that these anti-Congress activities were seriously objected and opposed by Maulana Rashid Ahmed Gangohi and Maulana Mahmood-ul-Hassan who were teachers at that time at Deoband.They in order to counter act the anti-Congress activities of Sir Syed Ahmed Khan group, issued Fatwa in favor of the Congress and against the Indian patriotic association. The Deobands got more fatwas issued from other Ulama and published them in a treatise entitled Nusrat ul- Abrar. The treatise contained about hundred fatwas of Ulama condemning the patriotic association and favoring the Congress. [35]

The membership of the Indian patriotic association was open to all but the Hindus very soon left it except Mr. Beck, Sir Syed Ahmed Khan and his Muslim followers. After the failure of this association, Mr. Beck founded another association named as Mohammadan Anglo oriental Association. Its aim and objectives were:

1- To safeguard the political life of Muslims .
2- To check political revolution amongst Muslims,
3- To contribute to the stability of the British empire in India.

Mr. Beck was the first secretary of this association and in the opinion of Madani:

[34] Ibid.

[35] Ibid.

“He cultivated the spirit of slavery and communalism among the Muslims .”[36]

This justification given by Madani for political alliance with the Congress is open to a serious criticism. The popularity of Congress being a constitutional and legal organization in its political frame, safeguarding the interest of people in understandable. It is also correct to say that the European were divided among themselves on the activity of the Congress

As a matter of fact, Sir Syed Ahmed Khan himself was a man of deep political acumen, imagination and observation. He was a man of initiative derive and individuality. His opposition to Congress was on account of the political manifesto, programs and activities of the Congress and not under the influence of Europeans and any other miss-convinced notions.

As a matter of fact there were basic differences of serious nature between Deoband and Aligarh and the gulf widened in 1888 in connection with the Congress. The Deobandis , being anti-English disliked Sir Syed Ahmed Khan’s pro-English policy and attitude. In educational field, they never appreciated the Western education and culture being taught and spread at Aligarh. In religious affairs, Sir Syed Ahmed Khan’s rational progressive pragmatic approach was already condemned by the Deobandis. They were also against Sir Syed Ahmed Khan’s progressive –socio cultural views. On the contrary, Sir Syed Ahmed Khan could not appreciate Deobandis anti-English political policies, socio-cultural conservatism, religious orthodoxy and the old pattern of education.

The two , fundamentally different outlooks on life one being flexible progressive , conciliatory and confirming to the needs of time and the other being rigid,

[36] Ibid.

conservative or orthodox and not suitable to the genius of the age, could not reconcile. It is why then Sir Syed Ahmed Khan, from his particular outlook and philosophy of life, studied Congress, he could not like it. He took lead to warn Muslims to keep away from it. The Deobandis and Sir Syed Ahmed Khan and his followers came forward against each other on the Congress issue.

As earlier said that, Soon after the post war settlement, the Muslims divines of India entered into practical politics on a nationwide scale with definite aims and objectives. The Jamiat became the spokesmen of the common Muslims on the question of the Khilafat and the Holy places. At this juncture, Gandhi came closer to Muslims to fight for their cause and he advised the Hindus to cooperate with the Khilafat movement and boycott the victory celebration. Maulana Bari and the Jamiat fully supported the stand taken under the leadership of Mahatma Gandhi to protest against the atrocities in Punjab. Maulana Bari was second to none of preaching the creed of non-violence of Gandhiji among Muslims.

When the All India National Congress with the cooperation and support of Muslims accepted the creed of Gandhiji, the latter became the leader of both the movements – the Congress and the Khilafat . Maulana Bari remained with Gandhi and developed good relations with almost all the leaders- Muslims as well as Hindus.[37]

A group of Maulana Bari's disciples in Firangi Mahal also participated in the non-cooperation movement. One of his relations Maulana Mohammed Salamatullah

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[37] Chopra PN,op.cit(p.94)

Firangmahali was sent to jail in 1922. In jail, he was with Motilal Nehru, Jawaharlal Nehru, Mohanlal Saxena and Chaudhary Khaliquzzaman .[38]

Like Gangohi who issued a Fatwa in Oct.1888, justifying Muslims participation in the Congress and denouncing Sir Syed Ahmed Khan's views as deadly poison for Islam, Maulana Mahmood-ul-Hassan also declared that Hindu-Muslim cooperation was not only vital for both communities but also essential for the attainment of the common national objectives. Under his leadership, the Jamiat worked in collaboration with the Congress.

With the birth of Jamiat-Ulama-i-Hind Muslims politics took a new turn. In its conference in 1920, presided over by Maulana Mahmood-ul-Hassan of Deoband who was just released from prison, a resolution was passed favoring participation in the national struggle with a view to non cooperating with the government . The Jamiat called upon the Muslims to give up the titles conferred on them by the government. It also called upon them to boycott goods as well as education imparted in schools and colleges under the supervision of the government. In this connection a Fatwa, delineating the instructions contained in the resolutions over the signature of five hundred well-known Ulama of the time was issued. The fatwa was forth with confiscated by the government. As a protest against the confiscation the Jamiat-Ulama-i-Hind started satyagrah.[39]

One of the important disciples of Maulana Mahmood-ul-Hassan Maulana Sindhi also supported Congress from beginning. Maulana Sindhi used to openly declare in every meeting, public or private, that he likes the Indian National Congress. This

[38] Ibid.
[39] Ray Sanfimoy,(1983). Freedom Movement and Indian Muslims(p.71). People's publishing house.

was because he considered it to be only political party that was respected in the country. Sindhi used to say on every occasion that the future of India and the Muslims lies in the unity of Hindu and Muslims and in accepting the Congress party as the sole representative of the country.

Sindhi felt the need for a strong and matured political party for attaining freedom and keeping the country united. Besides, such a party was necessary for dealing with the international issues for there was a threat of India being created as a slave and suffer humanitarian before the international communities. Thus, there was no party other than the Congress that was in conformity with his thoughts. Sindhi was a Congressman and always wanted to be so. However, he however had some reservation about its policies. He used to consider the Congress party policies as a permanent threat to the existence of Muslims.[40]

Another great leader of the Jamiat , Maulana Hussain Ahmed Madani , put forth in very clear terms the policy of his organization: We have made it clear to the Congress high command that we have only one demand, viz. After India becomes free Musalmans of India should be given free hand in the management of their own religious affairs. In the mean time, we could ungrudgingly and whole-heartedly go on supporting the Congress in its movement for the freedom of the country. On the basis of this policy, Jamiat sent thousands of its member was in the freedom’s battle till 1947 A.D.

Maulana Hussain Ahmed Madani was a supporter of the Congress largely because he felt it was the only nationalist party. Maulana’s leaning towards the Congress , however, angered orthodox Muslim leaders, who thought that the Congress was a

[40] Farhat Tabasum,op.cit(p.134).

Hindu organization. This, however, did not deter Madani from openly advocating support for the Congress. He held that the Congress , though established by the British was the only organization that had the capacity for welfare of the people. Madani was not ready to accept the view that the Congress was a Hindu organization, merely because it had more Hindu than Muslim leaders. He considered it natural that the biggest party was dominated by the majority i.e. Hindus, simply because India had a majority of Hindus. Madani argued that initially the Congress has several Muslim presidents, which highlights the secular credentials of the party.

"In 1896, Rahmat ullah Sayani was the president of Congress. In the year 1913 A.D. , Nawab Syed Bahadur was the president of Congress and again in the year 1918, Mr.Syed Ahsan held the post. From 1921 A.D. -1923 A.D. , as many as nine Muslims occupied the post of Congress president. The appointment of these persons as president of Congress shows that the party was not an organization representing a particular community." [41]

> This is what the Indian National Congress has been striving to achieve since its inspection. In its first session in 1885, it outlined its main objectives in the following words: 'To unite divergent and conflicting elements – that form the Indian populace - and turn them into one nation. However, even avert this (somewhat ambiguous) declaration; it has always stated that all citizens shall be free to pursue their religion, culture, personal law[42], etc. The proposal discussed at the meeting of the all India Congress committee meeting on 8 august 1931, described the funds mental rights and duties of the citizens:

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[41] Ibid.(p.143)
[42] Madani Hussain Ahmed,(n.d.).Muttahida Qaumiat Aur Islam.(p.38).Delhi: Al-jamiat book depot.

Any constitutional provision or declaration that the Indian National Congress would make or through it the independent government shall, it essentially shall have the following points:

(1) Every Indian citizen shall have the following rights,

    Freedom of speech and expression, total freedom of coordinated action and collaboration and right to peaceful, without arms, assembly for any purpose that is neither immoral nor against the law.

(2) Every Indian citizen shall have the freedom of conscience and right to declare, follow and propagate his religion – provided it does not degenerate and causes public disorder.

(3) All religious minorities shall have the constitutional right to protection of their cultures, languages and their religious rituals. Besides, the areas inhabited by linguistic minorities shall have adequate safeguard to their languages.[43]

The working committee meeting of the Indian national Congress, held in Calcutta on 26 October 1937, reinforced and elaborated the same objectives.

The Indian national Congress has consistently said that it considers its duty to protect minorities, safeguard their cultural, political and economic rights and provide full opportunity for their growth in these fields. The main objective of the Indian national Congress is to liberate India and create unity among peoples of all faiths whereby the entire nation would work for the progress of India, without harming others for its partisan end. From liberation and cooperation it should not be construed that from among

[43] Ibid.

different cultures and civilizations a particular culture shall be singled out and subjected to pressures – rather it will be protected so that all the communities feel free to follow their traditions and progress without any hindrance. Since there have been efforts to create confusion among people towards the policy of the Congress, the All India Congress Committee once again would like to reaffirm and declare its policy. As for the rights of minorities, the following principles are put forth:[44]

(1) Every citizen of India shall be free to express his opinion, form a society and organization and shall have the right to peaceful, without arms, assembly for any such purpose that is neither immoral nor against the law.

(2) Every citizen shall be free to profess his religious views and also be free to join any religious group – provided it does not degenerate and cause public disorder.

(3) Language, culture and script of all religious and linguistic minorities residing in different provinces shall be protected.

(4) Irrespective of religion, caste and gender, all shall be equal before the law.

(5) There shall be no differentiation on the basis of religion, caste and gender in employment for any ordinary government post or that of responsibility and dignity.

(6) All citizens shall have equal rights and duties in using public facilities such as roads, schools, ponds and other facilities built by government funds for the welfare of the general public.

[44] Ibid.(p.39)

(7) The government shall maintain neutrality and impartiality in discharging its duties.

The above articles concerning the basic rights of minorities make it abundantly clear that there shall be no interference in the religious and cultural affairs of minorities, and they will retain their ‘personal law’ given to them in the Constitution. The majority cannot and shall not pressurize the minority for any changes in their personal law.

Later, the Congress party in its General Body meeting held at Hripura, Surat district on 19 – 21 February 1938 A.D. [45], declared the same in the following words and approved all previous resolution passed by the All India Congress Committee.

The Indian National Congress welcomes the sentiments and spirit of Muslims and other minorities in the fight against the colonial and imperialist power. It also welcomes united participation of all sections and communities in India’s freedom struggle that is same for one and all. The Congress specially welcomes the large number of the minority community (Muslims) who have joined the Indian National Congress and strengthened its hand in the liberation struggle against the oppressive foreign power.

The resolution pertaining to minorities’ rights that was prepared by the Working Committee at Calcutta in October 1937[46], this (General Body Meeting) session endorses, approves and also reaffirms that Congress to protect the religious, linguistic and cultural rights of minorities. In the

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[45] Ibid.(p.40)
[46] Ibid.(p.41)

government's schemes where there is the Congress party's involvement, minorities shall be encouraged to prosper, progress and participate in their cultural, political and economic affairs.

These declarations of the Indian National Congress make it abundantly clear that it was in favor of the formation of composite nationalism in India and was opposed to undue interference in the religious, cultural, linguistic and personal affairs of Indian citizens. It was only concerned with issues of common needs and interests that had been usurped by an alien government and used to destroy the interests of the common people.

These affairs are more or less similar to those required for participation in public forums like town area, notified area, municipal boards, district boards, councils and assemblies. This is not implemented with a view to absorb a nation or a religion into another nation and religion. Though the rules and regulations of these institutions vary, there is neither salvation in it for Indian citizens nor can participation in it be equated with atheism, irreligiousness, disbelief and assimilation in another religion. Also, it is possible to refrain from participating in these institutions because of such fears.

4.4-Jamiat, Congress and World War Second:

The Congress had been demanding complete independence since the Lahore session. The resolution passed at that session had ended all the differences between Jamiat and Congress. And Maulana Hussain Ahmed Madani had after the advocated cooperation with Congress without any reservation or pre-conditions while the Congress on its path had given solemn assurance of giving full freedom of religion and culture to all minorities.

When war broke out there was Congress government in seven of the eleven provinces of the India. The British king declared war against Germany and Italy on behalf of Great Britain and all its colonies and the viceroy of India endorsed the proclamation. The British once again sought the support of the Indians, but this time most of the Congress leader's cautious .They had a bitter experience with the British during the First World War. However, Gandhiji chose to be with British in their fight against dictatorial Germany. Gandhiji clarified that he was not happy with the British, but he nonetheless supported them only because they were fighting against the enemies of democracy.

Jamiat-Ulama-i-Hind, however did not share the enthusiasm of Gandhiji. It opposed any support to the British in the war. At the annual session of its conference held on 16th sept.1939[47] the working committee of Jamiat-Ulama-i-Hind condemned the British policy of imperialism and declared complete independence as its goal. Jamiat issued a long statement recounting the British ruler's barbarism against colonial subjects declaring that the goal of Jamiat-Ulama-i-Hind was total freedom for the country; its working committee decided that in the prevailing circumstances there was no room for any justification to support British imperialism.[48]

The nationalist India could not be hoodwinked a second time. Jamiat-Ulama-i-Hind at its working committee meeting held at Meerutt, in a resolution repudiated all the arguments and recounted the injustice that Britain had perpetrated in its colonies and

[47] Asiradarvi Nizamuddin, (1987). Ma'asire-e- Shaikhul Islam.(p.256).Deoband:Darul Mualifeen.

[48] Miyan Syed Mohammed,(2008). Ulama-e-Haque Aur Unke mujahedana karname vol.I.(pp.43-68). Delhi:Al Jamiat book depot.

declared that ,committed as it is to complete independence , it finds no reason why British imperialism should be supported . The Congress also held the same opinion but was conscious in its reaction lest it should subject the people to state violence as in the past when it had openly declared noncooperation and opposition to army service. It decided that by 31st Oct. all Congress governments should resign. The next step after resignation was individual Satyagrah in pursuit that resolve a single person would come forward flag in hand and declare: "India has nothing to do with this war. The slave country has been forcibly dragged into war by its rulers." There would be no procession, no big gathering and no provocative speech.

Maulana Madani had not offered himself as a part of individual Satyagrah movement though he did get arrested in those days but that was on account of an antiwar speech. However, he had launched another kind of secret activity as Jamiat's contribution to mass awareness about the injustice being done to India by dragging her into war. The evidence is found in hand written letter that was sent to Maulana Khuda Baksh of Multan.Title *Zaroori Guzarish* (urgent Message)

"*Read the programs of Jamiat-Ulama-i-Hind yourself and also make others read them. And fulfill your duty by getting these printed and distributed. If you are unable to get it published in the press by yourself or through the local Congress office, make at least one copy of the same for yourself and give this copy to another gentleman."*

***Joint suggestion of the Congress and Jamiat-Ulama-i-Hind*:**

Maulana wrote :In exchange of paper notes, massive amounts of gold currency had been taken abroad and mortgage in America. And this has been continuining since long. Whether you are supporter or opponent of the Congress , it is necessary for

you to think about your wealth. If you are opposed to the movement, you are not asked to sacrifice something or to support the movement. You are simply reminded that beware of the trickery. Do not destroy your wealth in exchange for the paper (currency). Neither the British government can be trusted, nor their banks nor even their notes. Therefore,

a- Do not take any currency note specially the one rupee and five rupee notes.

b- Whatever amount you have in the form of paper notes, get it exchanged for silver or gold.

c- Whatever amounts you have in the banks get it withdrawn.

d- Do not sell any goods in exchange for the paper notes.

Infamous descendent,
Hussain Ahmed
(Moradabad Prison)

After Second World War, Pakistan movement got momentum. There was severe resentment between Congress and Muslim League. In this critical period also,Jamiat supported Congress because Congress was against partition. And Jamiat was always against Two-Nation theory and partition of the country .Due to its support ,Congress became most important National party. Apart from Jamiat there were also some regional parties who supported the Congress in the different parts of the country

4.5- Pro-Congress Muslim Organizations:

4.5.1-Khudai-i-Khidmatgar

4.5.2-The Majlis-e-Ahrar-

4.5.3-All India Shia Conference

4.5.4All India Momin Conference

4.5.5-Nationalist Muslim Party`

4.5.6-Azad Muslim conference

Khudai-i-Khidmatgar:

The leader and the genius of the organization was Khan Abdul Gaffar Khan,[49] he was a deeply religious man, inspired by a love and devotion by his people and a strong desire to uplift them. His movement was originally one of social uplift only; but he was led by a diagnosis of the community's ills to politics, and to substantially correct politics.

The people had united, under Abdul Gaffar Khan through the movement known as the Servants of God.(Khuda-i-Khidmatgar). It was a religious movement as was appropriate to cultural change at that stage of social development. The leaders preached the religion of unity of brotherhood, of the service of mankind. Through the movement, the Pathans have been learning to help each other; they have been learning to organize, to discipline their irascible discontent and to direct it into proper, effective channels. During the Congress no rent campaigning of 1930, the Khudai-i-khidmatgar staged as successful well-organized stoppage of revenue collecting. The imperial government claimed never to have been able to pacify them; and had used their contentiousness as one excuse for continuing its military rule in India.

[49] Syed Tufail Ahmed.(2001).Musalmano ka Roshan Mustaqbil.(p.451).Mumabi: Maktabal Haque Modern Dairy Jogeshwari.

During Civil disobedience, the Khudai-i-Khidmatgars[50] put up a marvelous display of pertinacious non-violence. When they attended the Karachi Congress, in 1931, they became famous throughout India .Again in 1942 A.D. at the time of Quit India movement, Khudai-i-Khidmatgar strove mightily for freedom, with great bravery and unflinching non-violence. It had early become clear to Abdul Gaffar khan and some of the subordinate leaders that the Pathan's problem could be solved only with the help of the whole of India. A paramount task was to unite with the Hindus and with everyone else who was willing, to free the country from foreign domination. The Khudai-i-Khidmatgar wanted complete independence for India , nothing less.

Khan Abdul Gaffar khan, better known as the "Frontier Gandhi", (Sarhadi Gandhi) it galvanized the Pathans and turned into brave soldiers for Gandhij's non-violent struggle against the British. Trained on Gandhian lines the Khudai-i-Khidmatgars fought as much against the British as against Jinnah's Two nation Theory[51]. They made the frontier provinces a fortress of Composite Nationalism and were in the forefront in opposing the demand for Pakistan. In general election of 1946 under a separate electorate, the Khudai-i-Khidmatgars defeated the Muslim League candidates by convincing majorities. Few Muslims suffered so much for Indian freedom as the Khudai-i-Khidmatgars also known as the Red Shirts[52], specially their tall and stately leader Khan Abdul Gaffar Khan. But they were badly led down by their parent organization the Congress. Gandhiji never forgive himself for the sin of

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[50] Ibid.(p.552)

[51] ZakariaRafiq.(2004). Indian Muslims, where they have gone wrong.(p.67). New Delhi: Popular Prakashan Bhartiya Bhavan.

[52] Ibid.(p.68)

partition, which did so much harm to brave Khudai-i-Khidmatgars and their valiant leader. According to Dr. Rafiq Zakaria,

"His name is legendry in the annals of India's freedom struggle and his place in history of Congress continues to shine."

The Majlis-e-Ahrar:

Majlis-e- Ahrar came into being in Punjab in 1929 A.D. [53] Chaudhary Afzal Haque[54] was the leader of this organization. It led rebellions against the reactionary policy of the Muslim League and resolve to participate in the fight for freedom.

In 1930 A.D. , at the time of Civil disobedience, various Muslim leaders in Punjab organized the Ahrar Party as an Indian nationalist and Muslim organization. It re expressed something of the old Khilafatist movement tradition: an ardent and explicitly Muslim enthusiasm for Indian freedom. It grew among men who had been alienated from the Khilafat organization since the latter deserted nationalism and turned quite reactionary.

During 1930 A.D. , and 1932 A.D. the Ahrars worked side by side with the Congress in the Civil disobedience movement. They worked hard and well, making many sacrifices, and contributing a good deal to the nationalist struggle. The party by its activities attracted many Muslims, leaders and followers. It gained the respect of many more, of non-Muslims also. The Congress admires its effectiveness though it regretted the communal tinge.

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[53] Syed Tufail Ahmed,op.cit(p.527)

[54] Ibid.(p.528)

Steadily, fervently, inspired, the Ahrars played their notable part in the fight of freedom. Against the brutal exploitation of alien imperialism, .They have been resolutely anti-British and socially have been remarkably radical. The party has been aggressive. " It agrees with the political program of the Congress but regards it as half hearted and timed. It also wants a bolder economic program."

The aims and objectives of Majlis-e-Ahrar were the complete independence of India, in independent India freedom of religion, culture, civilization and education for all. Unyielding opposition to the establishment of Pakistan.

According to Dr.Tara Chand the sacrifices which the Ahrars made and the sufferings which they cheerfully bore in the cause of Indian independence constitute a shining chapter of Indian history. [55]

All India Shia Conference:

Another Muslim organization which joined the freedom struggle at that time was

All India Shia conference. It was born in 1929 A.D. in Lucknow.[56] Most Shias have been attached to the conference, which until the early forties was a mildly pro-Congress organization. It has been fairly representative, but neither active nor powerful. It has done little more than meet annually, pass resolutions, and retire. The resolutions have been slightly progressive. Naturally as an organized minority group within the Muslim community, it was opposed to Pakistan and the League.

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[55] Tara Chand,op.cit.vol.III.(p.283)

[56] Syed Tufail Ahmed,op.cit(p.554)

All India Momin Conference:

An organization has grown up among viewers known as the Momin Ansar Party or The All India Momin Conference[57] . It has been led by certain hereditary members of the community who had become bourgeois ,lawyers and the like. The basic idea to raise this community economically and culturally and to protect it. The party has been opposed to League, to Mr.Jinnah and the Pakistan. It has felt that the league would have little sympathy for the backward sections of the community. It has argued that these sections must organize for protection against the Muslim League.

Nationalist Muslim Party: `

Of all the Muslim organizations of the time, the one that deserves special mention is Nationalist Muslim Party. This party was founded in Allahbad in July 1929. The aims and objectives of the party was " To rise the patriotic spirit of the Muslim to inspire them to rise about sectarian outlook, to join hands with others in India's battle for freedom and to fight against the British imperialism through the achievement of communal harmony.[58]

Maulana Azad was elected president of this party. Dr.M.A.Ansari its treasurer and Tassaduk Ahmed Khan its secretary.[59]This party also was against the ideas of Muslim League.

[57] Ibid.(p.557)
[58] Ray,op.cit(p.72)

[59] Ibid.

Azad Muslim conference:

In march 1940,[60] there gathered at Delhi representative of the various Indian Nationalist Muslim parties and groups – the Congress Muslims , Ahrars, Jamiat-Ulama-i-Hind , Shia political conference and so on; virtually all Muslim groups accept Muslim League and Khaksars. Allah Baksh, Premeir of Sindh, presided at this Azad Muslim conference.[61] The delegates, representing at that time probably still the majority of India's Muslims, came to protest against the Pakistan idea and against the British government. They strongly supported the Congress's plan for an Indian constituent assembly, elected by full adults suffrage, to drown up. A constitution for India; the Muslim delegates to that assembly to be elected communally, and to have the power to device safeguards for Muslims culture, personal law, political rights and economic position.

The conference set up an executive called The Azad Muslim Board "To preach communal amity and to device means for a permanent solution of the communal problem.[62]

In a study such as the present one, there is no scope for entering at the length into the relations between the India Muslims and Indian National Congress. To discuss the part played by the Congress in the lives of the Muslims, and the part played by Muslims in the Congress, would be a vast task, and would led us far astray. Besides , it would involve an unreal approach, for Muslims joined or supported or directed the Congress in the same instance as a distinct Muslims group within a large

[60] Syed Tufail Ahmed,op.cit(p.559)

[61] Ibid.

[62] Smith.(1979).Modern Islam In India.(p.279). Delhi:Usha publication.

organization, but often as individuals , integral parts of the whole. The history of most Muslims in the Congress is simply the history of the Congress. [63]

The Congress has been far the largest, most important, and most representative political organization in India.Various interested and influential parties carried on propaganda to the effect that it represented Hindus but not Muslims. This was for a time simply untrue it was particularly untrue in crises.

There has always been a number of Muslims in the Congress or supporting it. They have been nationalists and they have been Muslims. Some of them have been nationalists because they were Muslims. They deduce their Indian nationalist ardor from their interpretation of Islam-for instance, of Islam as a religion of freedom and equality, of justice, of cooperation with and respect for all humankind. Others have been Indian nationalist in spite of being Muslim: they have heard Muslim League propaganda and despite its communalism, and have determined that they themselves at least would choose Indian freedom and world progress rather that Islamic reaction.

Others again have been Indian nationalist and have been Muslims, but have not taken time of to work out some relation between the two facts. They have supported the Congress not as Muslims but simply because it seemed to them the right or the obvious things to do. Finally certain Muslims have noticed that some Muslims were in the Congress, some were not : some Hindus were in the Congress some were not, some Sikhs were in it and some were not……and so on. They have inferred that to postulate any relation between religion and politics is misleading.

[63] Ibid.(p.251)

For among the first division, the communally conscious Muslims nationalists, supporting the Congress as Muslims .On behalf of Indian nationalism and the Congress applying to Muslims as a group, we may take as representative almost the entire crops of the orthodox divines. (For instance ,Hussain Ahmed Madani, principal of the country's chief Islamic theological college at Deoband.) , and such a fire brand agitator as Ubaidullah Sindhi.

He had a special Muslim social theory, which he derived from Shah Waliullah of Delhi. Anti capitalist , it envisaged Islam as an unfinished social movement began by prophet Mohammed (pbuh.) .Socially , Ubaidullah gave himself to political propaganda also. Turning south India, he applauded the Hindu-Muslim unity that he found and said:

"I therefore urge on my Muslim brethren to join the Congress without any hesitation whatsoever and work there as a group in cooperation with others for the up liftment of the country. I would urge upon Muslims with all the strength at my command not to be alarmed by those who constantly tell them that they are in minority. If the Muslims take their proper place in the vanguard of nationalistic forces and work for freedom of the country there will be no question of majority or minority. Their heroic work and organizing capacity will be amply rewarded."[64]

In addition to such religious divine, there have been many Muslims nationalists who were recognized as outstanding and sincere Islamic leaders but whose appeal has been not only to Muslims but to the whole India. Such have been the several of the country's most prominent Congressmen: Hakeem Ajmal Khan, Dr.Saifuddin Kichlu, Dr.M.A.Ansari and Maulana Hussain Ahmed Madani many others. Maulana

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[64] Ibid.

Madani always tried to bring Congress and Jamiat on a single platform as a president of Jamiat. He was subdued Composite Nationalism and stressed always on HinduMuslim unity.

Chpater-05

Madani and Composite Nationalism

India through the ages has been a multi-religious and multi-ethnic countryand therefore is known as the "Museum of world religions." India is a unique nation-state also; civilization .Its uniqueness lies precisely in its cultural diversity, the co existence and integration of different linguistic, religious and cultural strands.

By the establishment rule in India, there were two main religions in the subcontinent, Hinduism and Islam. In the revolt of 1857 A.D. , the Hindus and Muslims both joined together, but after the revolt, the British policy of divide and rule, Hindu revivalism and emergence of Aligarh Movement contributed to rise of separatism.

During the revolt of 1857, the Hindus and Muslims had fought shoulder to shoulder against British but the after math of the revolt witnessed the vindictive attitude of the British towards the Muslims. The events after 1870 A.D. changed the attitude of the British rulers. They apprehensive about the safety and the stability of the empire on the rise of nationalism. Henceforth, they started the policy of "Divide and rule." they took upon themselves the role of the champion of Muslims cause. They encouraged and nurtured communalism in many ways. They took every opportunity to extend favor to the communalist.

5.1-Sir Syed Ahmed Khan and Nationalism:

Sir Syed Ahmed Khan was the first Muslims leader to organize a movement for uniting the Muslims and instilling into them a desire for the Western education and culture.[1]

Sir Syed Ahmed Khan wanted to give a rationalistic interpretation to Islam and welcome modern knowledge and scientific outlook. His most characteristic religions work was his commentary on the Qur'an. Which was so modernistic and anti traditional that it was vehemently attacked by the theologians.

The Aligarh movement started under the leadership of Sir Syed Ahmed Khan played a significant role in bring about awakening among the Muslims. The Aligarh movement raised the Muslims community from the slought of despondency in which it had sunk after the mutiny and transformed it from the medieval to the modern age. The Aligarh movement aimed at spreading the Western education among the Muslims without weakening their alliance to Islam. The movement exhorted the Muslims to imbibe the Western culture to interpret Qur'an in the rational terms and in accordance with the needs of the Muslims and to revise their social system on more or less democratic lines.

In the beginning, Sir Syed Ahmed Khan's concept of nation was confusing. Sometime he said that the entire humanity is one nation, sometimes he identified

[1] Zakaria,Rafiq,(1986).Rise of Muslims in Indian politics.(p.37).Mumabai: Somaiya Publications Pvt.Ltd.

nation with the state saying that people living on one land comprise one nation. Irrespective of their social stock, linguistic differences and religious schisms as in the case of Muslims and Hindus in India.

Sometimes he used the word nation denominating the Hindus and Muslims as different nations on account of their different ideologies, habits, traditions and characters.

The utterances and changing policies of Sir Syed Ahmed Khan clearly indicate the strong political under tones of the communal problem. Syed Ahmed started as an advocate of a united Indian nation and preached Hindu Muslims unity but later changed his views to become a staunch opponent of the Indian National Congress; he fell into live with the British Imperialists. Syed Ahmed khan started his political career as an advocate of Hindu Muslim amity. He described the Hindus and the Muslims as "Two Eyes of beautiful bride." i.e.India.

In a speech delivered in 1884 he said , " Do you not inhabit the same land ?---------- Remember that the words Hindu and Mohammadan are only meant for religious distinction—otherwise all reside in this country whether Hindu or Mohammadan , even the Christians who reside in this country, are all in this particular respect belonging to one and the same nation.[2]

In his speech made at Gurdaspur on the 27th Jan.1884 A.D. , he affirmed his faith in the unity of the two communities he addressed the audience thus:

[2] Hussain S. Abid, (1965). The Destiny of Indian Muslims.(p.24). Asia publishing House.

“We (Muslims and Hindus)” should try to become one heart and soul and act in union if united, we can support each other. If not, the effects of one against the other would tend to the destruction and down fall of both[3]

The drift from Nationalism to communalism was initiated by Sir Syed Ahmed Khan only after the birth of Indian National Congress. 1885, the The Hindu design to dominate the Muslims. He worked hard to keep the Muslims away from the Congress because he dreaded that any political collaboration with the Congress would create suspicion among the British about the Muslims that they were once again trying to be disloyal to them, as they did during the revolt of 1857.[4]

Sir Syed Ahmed Khan did a useful job in bringing the British and Muslims closer to each other. He attempted to convince the Muslims of the desirability of getting English education, modernizing themselves and being loyal to the British.

Generally, Sir Syed Ahmed Khan emphasized the separate interest of the Muslim and worked to promote their sense of identity and their joint welfare. Apart from the ideas, which he popularized, his major achievement was to establish an institute of learning which brought to Muslims the benefit of Western learning. It prepared them for positions in Government service and enables them to compete with other communities.

The Aligarh Movement was founded by Sir Syed Ahmed Khan in 1888. He founded the United Indian Patriotic Association, mainly with a view to oppose the Congress. In this enterprise Beck, the British principal of Mohamadan Anglo Oriental College .

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[3] Tara chand.(1972).History of freedom movement in India, vol.II.(p.363). New Delhi:Ministry of Information and broadcasting, Government of India.

[4] Zakaria Rafique,op.cit(p.57)

Aligarh, was his principal collaborator. Beck's idea was that Anglo-Muslims unity was possible, but Hindu-Muslims unity was impossible. This was followed by the foundation of the Mohamadan Anglo Oriental Defense Association in 1893[5]. Through it, Beck advised the Muslims that they should have no sympathy with the objectives of the Congress.

The Aligarh Muslim University founded initially as a school, it soon became a full-fledged literary body, the Mohamadan Anglo oriental college at Aligarh and such had a profound influence on the course of Muslim aspirations and political behavior. It acted as a means whereby Sir Syed Ahmed Khan's approach permeated the Muslims elite of the North; and provided leadership for a school of Muslims opinion that was both socially reformist and even radical and was also , politically pro-British.

The Aligarh school was of course not the only Muslims response to the situation in India. There were other, opposite responses. Unlike Aligarh, Deoband was both strongly anti British and was the center of traditional religious learning. Ironically, it came to operate not as a focus for separate Muslims aspiration but for a secular Indian nationalism.

While Sir Syed Ahmed Khan was persuading the Muslims to support the British regime and concentrate of educational efforts, Maulana Gangohi was issuing Fatwa to fight against the Britishers and to support the Indian National Congress.[6]

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5 Syed Tufail Ahmed.(2001).Musalmano ka Roshan Mustaqbil.(p.314).Mumabi: Maktabal Haque Modern Dairy Jogeshwari.

6 Hussain S.Abid,op.cit(p.132)

5.2-Concept of Iqbal on Nationalism:

Another Muslims thinker who gave the concept of nationalism for Muslims is great Urdu poet Mohammed Iqbal.

Iqbal (1873-1938) , one of the greatest minds that Muslims India produced, started his life as a poet and teacher but later turned into a lawyer and politician. What he aimed at was to use the magic of his poetry for freeing the minds of Eastern people, specially Muslims , from the state of mental stagnation, listlessness and inaction and arousing in them self confidence , self respect , courage and determination and the will to live and act. For some reasons Indian Muslims listened to his message .It did them both great good and considerable harm.[7]

Iqbal, in his earlier days, was a staunch nationalist. Those were the days of Taran-e-Hindi,

*Sare jahan se Achcha Hindusta Hamara_ (*My India is the best country in the world) . Iqbal had also said *_Mazhab nahi sikhata Apas mein bair Rakhna* (Religion does not teach enmity between peoples)

Religion, philosophy and literature were his main interests. His academic career was brilliant and it was crowned by an appointment in the faculty of his college. The search for knowledge took him to Cambridge and Munich.[8] Then in 1908, he returned India. It is generally agreed that, before going to Europe in 1905, Iqbal's poet mind was stepped in nationalism and patriotic sentiments. After return from

[7] Ibid. (p.59)

[8] Tara chand,op.cit.Vol.III.(p.235)

England, Iqbal changed his view and began advocating of a separatist tendencies. In 1927, Iqbal took the plunge and entered the political arena. It was the time when communalism was rife in the country. The movement of national freedom was hampered by a dispute over the proportion of representation of Hindus, Muslims and other communities in legislative bodies. Continuous efforts extending over many years had failed to find solution to the problem. Iqbal thought that if North -West India, where Muslims were in a majority, could be made a separate state, it would be possible to build the Islamic society that he envisaged. So, in the presidential address that he delivered at the Allahabad session of Muslim League in 1930 A.D. , he justified the "Muslim demand for the creation of a Muslim India within India." [9]

Mohd Ali Jinnah the moving spirit of Muslim League was the man who embodied the idea of Indian Muslim identity and advanced the cause of Pakistan with vigor.

Until 1938, Jinnah himself was one of the greatest secularists in India; in fact, Mrs. Sarojini Naidu had hailed him as, *"The best ambassador of Hindu-Muslim unity."*[10]

For more than thirty years, he advocated Composite Nationalism. It was due his efforts in the twenties and thirties, that a more congenial atmosphere for Hindu-Muslim unity was created, which resulted in the Congress-League pact of 1916 A.D. at Lucknow . No one tried in the earlier period harder to bring the Congress and the Muslim League together and to present a united front against the British than Jinnah.[11]. The critical phase of Indian politics began in 1936. The passing of new government of India Act in 1935 A.D. by the British Parliament was a turning point

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[9] Hussain S.Abid,op.cit(p.66).

[10] Zakaria Rafique,op.cit(p.25)

[11] Ibid.

in Indian history and created new storms and stresses in the country.[12] The political pattern of the country at that time was that the Congress was the biggest political party representing every region and every community in the country. It was not, however the sole representative of Hindus and Muslims. The Hindu Mahasaba and the Muslim League were its rivals for the leadership of Hindus and Muslims respectively. Nationalist Muslims in very large numbers worked with the Congress in the struggle for freedom. Among them, the Jamiat-Ulama-i-Hind, the Shia political conference, the Momin conference, the Majlis-e-Ahrar in the Punjab and Khudai Khidmatgar were important.[13]In July 1945 A.D. a prominent Ahrar leader said in a public speech in shaikhupura;

"The battle is ragging in the house of the Muslims themselves. Today Maulana Abul Kalam Azad and Maulana Hussain Ahmed Madani are being called dishonest, traitors to Islam and mercenary agents of the Hindus. The Muslim League papers are writing inflammatory articles against them even threatening them with murder."[14]

5.3-Madani and Concept of Composite Nationalism:

Many Ulama were oppose to partition, the most fervent among them were the Ulama of the Jamiat-Ulama-i-Hind. The Jamiat-Ulama-i-Hind opposed two Nation theory, arguing that all Indians, Muslims or Hindus were one nation . Maulana Madani argued that the faith was universal and could not be contained within national boundaries but that nationality was a matter of geography, and Muslims were

[12] Hussain S.Abid,op.cit(p.101)
[13] Ibid.

[14] Ibid.(P.113)

obliged to be loyal to the nation of their birth. Along with their non-Muslim followers.

Madani opposed the decisive policy of Mohammed Ali Jinnah and forcefully argued that all communities living in India constitute one nation. This was the time when the movement for the partition of India was taking roots. Generally, the concept of division of India was regarded as a wild dream that would never come true. However, the British rulers already chalked out a plan to this end and they were trying to tout this wild dream as a beautiful concept, rather a great feeling. In fact , they had secretly formed a mission to try to remove any miss giving from the minds of the Muslims who were oppose to the division of the country on the basis of religion.

Madani opposed the devise policy of the country and forcefully argued that all communities living in India constitute one nation.

At the year-end of 1937,[15] Maulana Madani addressing a political meeting in Delhi made a very pertinent point; weather a Muslims or a Hindu, and Indian was regarded as an Indian without any differentiation . Indians were hated abroad because they were the slaves of the British. “Today a nation is made on the basis of the country .If there are different religions in the country, the nation does not become different.

”موجودہ زمانے میں قومیں اوطان سے بنتی ہیں، نسل یا مذہب سے نہیں بنتیں، دیکھو انگلستان کے بسنے والے سب ایک قوم شمار کیے جاتے ہیں حالانکہ ان میں یہودی بھی ہیں، نصرانی بھی، پروٹسٹنٹ بھی، کیتھولک بھی، یہی حال امریکہ، جاپان اور فرانس وغیرہ کا ہے۔“

[15] Miyan Syed Mohammed.(2002).Asiran-e-Malta.(P.216).Deoband:Kutub khana Naimiya.

(*In the modern age, nations are formed by the countries and not by race or religion. See all the inhabitant of England comprise one nation, which includes the Jews, the Christians, the Protestants, and Catholics. The same thing is with America, Japan and France.*[16] *)*

ساری دنیا کا خیال ہے کہ ہندوستانی ایک قوم ہیں اور وہ سب کے سب غلام ہیں اور غلام ذلیل وخوار ہوتا ہے اس لئے ہم بیرونی ممالک میں نہایت ذلیل دیکھے جاتے ہیں، وہاں کے لوگ ہندو، مسلمان، سکھ، پارسی، یہودی وغیرہ کا مذہبی یا نسلی یا صنفی فرق نہیں دیکھتے اور سب کو ایک ہی لاٹھی سے ہانکتے ہیں"

Further, citing experiences of his personal life abroad, the Madani said that ,

(The whole world's thought is that the Indians are one nation and all are slaves. And slaves are always in distress and do not have any self-respect. Therefore, they are treated in foreign countries very badly. The people of these countries do not differentiate between Hindu, Muslims ,Sikhs , Christians or they do not have any difference between genders and races but derive all the people by only one stick[17]*.)*

بیرون ہند دیگر ممالک میں ہندوستانیوں کو شہری ہی نہیں بلکہ انسانی حقوق سے محروم کیا جارہا ہے اور کسی قسم کا پروٹسٹ وغیرہ موثر نہیں ہوتا۔ یہ صرف غلامی کا اثر ہے۔

[16] Qasmi Habibur Rahman.(n.d.).Masla Muttahida Qaumiat Ulama Islam ki Nazar mein.(p.25).New Delhi:Markaz Dawat-e- Islam.

[17] Ibid.(p.27).

(In other countries, Indians are deprived not only from their citizenship rights but also forfeited their human rights and they cannot have any protest. This is the sign of slavery. [18]*)*

After his address, the following day Urdu newspapers Al Aman and Ehsaan [19](soon followed by others) had reported that Maulana Madani had said that not "Nation" but Millat depend on territory.

Maulana Hussain Ahmed Madani's statement in Delhi that the basis of modern nation was territorial boundaries and not religion became the topic of the heated debate and discussion. Prominent among those who criticized Maulana's assertions was the great poet and philosopher Mohammed Iqbal.

Iqbal had in the year 1930 [20]chaired a conference at which he refuted the concept of nationalism and asserted that Muslims wherever they belonged, where members of one nation. Islam did not tolerate prejudice on the basis of one's land or country. Then he expressed the same view and feeling in mirth full poetic forms.

Whatever were Iqbal's feelings since the concept of Islamic nationalism could have proved the life and spirit of the partition plan; it was termed, "Philosophy of Iqbal" and those disputed for this mission picked it up and began publicizing it.

There are differences of opinion about Iqbal's attitude on the issue o f partition. He did not approve of the concept of nation comprising different religious communities.

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[18] Madani Husnsai Ahmed,(n.d.).Mauttahid Qaumiat Aur Islam,(pp.7-8).Delhi:Aljamiat book depot.

[19] Kazi Mohammad Zahedul Hussaini (2003).Chirage Mohammad(ed.III),.(p.364).Delhi: Aljamiat Bookdepot, Galli Qasimjan.

[20] Miyan Syed Mohammed,op.cit. (p.217).

He strongly objected the concept of Madani and wrote three couplets. Lampooning Maulana and accusing him of ignoring the teachings of Islam and its Prophet.[21]

عجم ہنوز نہ داند رموز دیں ورنہ
ز دیوبند حسین احمد این چہ بوالعجبی ست
سرود بر سر منبر کہ ملت از وطن ست
چہ بے خبر ز مقام محمدؐ عربی ست
بمصطفےٰ برساں خویش را کہ دیں ہمہ اوست
اگر بہ او نرسیدی تمام بولہبی ست

Translation of poem:

The non-Arab world still does not know the secrets of the faith.

Thus from Deoband Hussain Ahmed proves somewhat strange singing out high on the pulpit

That Millat is based on land (Watan).

What does he know of the sentence of the Arab messenger, on whom is peace?

Bring yourself to Mustafa, for his alone is faith complete.

If you cannot approach him

You are just an Abu Lahab!

---

[21] Ibid.

This was a scandalous poem. It suggested first of all that Maulana Madani was a non-Arab did not know Arabic- and this about someone who had the highest training in the classical Arabic disciplines, was principal of the most respected seminary in India, and a scholar participate in Arabia who had long been resident in the Prophet's own Arab city of Madina.

Second, it mocked Madani's political role, placing him on a "Pulpit"- and "singing"- when in fact he had been addressing a public meeting. Perhaps worst of all, it implied that Maulana Madani weather spiritually or in term of behavior, was far from the Prophet.

In mock sympathy, Iqbal changes his tone in the last verse to give kindly advice to him to change his ways and then makes the deadly riposte that, if he does not, he is "Just an Abu Lahab!"—"The Father of the Flame", the nick name of Prophet's uncle who rejected his prophecy and was consigned in the Qur'an to roast at a flaming fire.

For the most part Iqbal had little respect for the traditionalist Ulama, let alone contemporary Sufi pirs, who lacked he believed his own modernist, dynamic vision of movement and change. That, too made him perhaps ready to mount attack like this.

5.4-Views of Iqbal on Islam and Composite Nationalism:

Maulana Husain Ahmad said that nations are formed by lands. As a matter of fact, I have nothing to say even against this statement of the Maulana. Objection must, however, be raised when it is contended that in modern times nations are formed by

lands and the Indian Muslims are advised to accept this view, such advice brings before our minds the Western modern conception of nationalism, [22]to one aspect of which it is absolutely essential for a Muslim to take exception. It is a pity that my objection has led the Maulana to think that what I had in mind was to propagate the cause of some political party. Far from it. I have been repudiating the concept of nationalism since the time when it was not well known in India and the Muslim World. The propagation of the European conception of nationalism in Muslim countries to shatter the religious unity of Islam to pieces. And the plan did succeed during the Great War. It has now reached its climax in as much as some of the religious leaders in India lend their support to this conception. Strange, Westernized educated Muslims were under the spell of Europe; now the course has descended upon religious leaders. Perhaps modern conceptions of Europe seem attractive to them.

I have just said that the Maulana's statement that nations are formed by lands in not open to objection. This is so because from remote past nations have been associated with countries and nations. We are all Indians and are so called because we live in that part of the world, which is known by the name of India. So with the Chinese, the Arabs, the Japanese, the Persians, etc. The word "country" used in this statement is merely a geographical term and as such, does not clash with Islam[23]. Its boundaries change with time. Till recently those living in Burma were Indians: at present they are Burmese. In this sense, every human being love the land of his birth, and according to his capacity remains prepared to make sacrifices for it. Some unthinking Person support this by the saying which they think is a tradition of the

[22] Ibid.(p.228)

[23] Ibid.

prophet, but this is hardly necessary .Love of one's native land is a natural instinct and requires no impressions to nourish it. In the present day political literature, however , the idea of nation is not merely geographical: it is rather a principal of human society and as such it a political concept . Since Islam also is a law of human society, the word "country" when used as a political concept, comes into conflict with Islam[24]. No one else knows it better than Maulana Husain Ahmad that in its principles of human association Islam admits of no modus Vivendi and is human society. Indeed, it declares that every code of law other than that of Islam is inadequate and unacceptable; this principle raises some political controversies closely in unity with other nations? Cannot the various nations and communities unite for serving the country's ends and so on questions aside because at the moment my object is to criticize the religious aspect alone of the Maulana's statement.

Besides rational arguments, experience also proves the truth of the above-mentioned claim of Islam. First, if the purpose of human society is to ensure peace and security for the nations and to transform their present social organism into a single social order, then one cannot think of any other social order then that of Islam. This is so because, according to my reading of the Qur'an, Islam does not aim at the moral reformation of the revolution in the social life of mankind, which should altogether change its national and racial viewpoint and create in its place a purely human consciousness. The history of religions conclusively shows that in ancient times religion was national as in the case of Egyptians, Greeks and Persians. Later on, it became racial as that of the Jews.

[24] Ibid.

Christianity taught that religion is an individual and private affair. Religion having become synonymous with private belief, Europe began to think that state alone was responsible for the social life of man. It was Islam and Islam alone which, for the first time, gave the message to mankind that religion was neither national and racial, nor individual and private, but purely human and that its purpose was to unite and organize mankind despite all its natural distinctions. Such a system cannot be built on beliefs alone. And this is the only way in which harmony and concord can be introduced in the sentiments and thoughts of mankind. This harmony is essential for the formation and preservation of a community.[25]

Any other way will be irreligious and contrary to human dignity. The example of Europe is before the world. When the religious unity of Europe got shattered and the nations of the continent became disunited, Europeans began to search for the basis of national life. Obviously, Christianity could not be such a basis of national life. Obviously, The Europeans found this basis in the idea of nationality. But what has been the end of their choice? The Reformation of Luther, the period of unsound rationalism, the separation indeed war between the principles of religion and State, Where did these forces drive Europe to? To irreligiousness, religious skepticism and economic conflicts. Does Maulana Husain Ahmad desire that the experiment should be repeated in Asia? The Maulana thinks that in the present-day would land is the necessary basis of a nation. No doubt, this is the general felling these days, but it is also evident that this basis is by itself inadequate. There are a number of other forces also which are necessary for the formation of a nation. For

[25] Iqbal Mohammad.(1973).Speeches and Statements of Iqbal,Compiled by A.R.Tariq.(pp.303-306), Lahore: Sh. Gulam Ali and Sons.

instance, indifference towards religion, absorption in the day-to-day political issues, and so on. Besides, there are also other factors which statesmen thick out for themselves as means for maintaining unity and harmony in that nation.[26]The Maulana ignores the fact that of such a nation comprises different religions and communities the communities generally die away and the only common factor that remains in the individuals of that nation is irreligiousness. Not even a Layman, let alone religious leaders, who think that religions a necessary factor for human life, desires that such a state of affairs should be brought about in India. So far as the Muslims are concerned, it is a pity that, simple-minded as they are, they are not fully aware of the consequences of this view of nationalism. If some Muslims have fallen into the error that religion and nationalism can go hand in hand as a political concept, that I want to give a timely warning to the Muslims that this course will ultimately lead to irreligiousness. And if this does not happen, Islam will be reduced to an ethical ideal with indifference to its social other as an inevitable consequence.

But the mischief latent in Maulana Husain Ahmad's statement demands closer examination. I, therefore, hope that readers will peruse the following lines carefully, Maulana Husain Ahmad is a learned divine: he cannot therefore be unaware of the dangerous consequences of the view he has set forth for the followers of Muhammad Whether he has used the word "*qaum*" of "*millat*"[27] is immaterial. To use a word for a party which,. According to him, consists of the followers of Muahmmad and to say that land forms the basis of the party is very regrettable and unfortunate. It appears from his statement that he does feel conscious of his admission or rectification. A purely verbal and philological argument is mere

[26] Ibid.

[27] Ibid.

quibbling. And a philological distinction between *millat* and *qaum* is consolation. The distinction may perhaps console those who are unaware of the truths of the faith of Islam. Surely, this statement cannot deceive those who are in the know of things.

The Mualana has not realized that by offering his interpretation he has put before that Muslims two wrong and dangerous views. First, that Muslims as a nation can be other than they are as a *millat*. Secondly, because as a nation they happen to be Indian, they should, leaving aside their faith, lose their identity in the nationality of other the words *qaum* and *millat*. Otherwise, the view is the same that has been described above and which the majority community in this country and its Indian Muslim to adopt, viz. that religion and politics are entirely separate, and if the Muslims want to live in this country, they must understand religion to be a merely private affair which should be confined to individuals alone. Politically they should not regard themselves as a separate nation: they should rather lose themselves in the majority.

By saying that he has not used the word "*millat*" in his speech, the Maulana seems to pretend that he regards *millat* as something higher than nation. "There is says, "A world of difference between the two, and if the nation be compared to the earth, *millat* is like heaven." In actual practice however, he has left no place for *millat* by preaching to the Eight Crore Muslims to lose identity in the country, and therefore in the majority, and to make nation a heaven and to ignore the fact that Islam will thereby be reduced to the status of the earth.

By supposing that I was unaware of the difference between the meanings of *qaum* and *millat* and that before writing the verse I had neither examined the Press report of Maulana's speech nor looked up the Qamus, the Maulana has charged me

with ignorance of the Arabic language. I welcome the charge. It would, however, have been better if the Maulanma had, if not for me, at least for the sake of the Muslim community, passed beyond the *Qamus* and referred to the Qur'an and, before placing this dangerous and unIslamic view before the Muslims, had consulted the holy revelation sent by God. I admit that I am neither a learned divine nor a literature in Arabic.

But why was the Maulana content with Qamus alone? Has not the word "*qaum*" been used hundreds of times in the Qur'an? And has not the word "*Millat*" occurred repeatedly in the Qur'an? What do *qaum* and *millat* mean in the Qur'anic verses? Is not the word "ummat" also used in addition to these two words to denote the followers of the Prophet? Are these words so divergent in meaning that because of this difference one single nation can have different aspects, so much so that in matters of religion and law it should observe the divine code, while from the viewpoint of nationality it should follow a system which may be opposed to the religious system.

Had the Maulana sought evidence from the Qur'an, I am confident, the solution of this problem would have automatically suggested itself to him. The philological meaning of the words given by the Maulana is to a great extent correct. "*Qaum*" literally means "a group of persons excluding women" Philologically, then, women are not included in *qaum*. But it is obvious that when the holy Qur'an makes mention of the *qaum* of Musa and the *qaum* of 'Adam, women are included in *qaum*. *Millat* also means religion and law. But the question is not one of difference between the dictionary meanings of the two words.

So far as I have been able to understand, wherever the Qur'an calls upon the people to follow and join the Muslim party, the word "*millat*" or "*ummat*" is used. There is no call to follow or join any particular nation. For instance, the Qur'an says:

The call is to obey and to follow *millat* because *millat* stands for a religion, a law and programme. As *qaum* is no law or religion, it was of no use calling upon people to follow and to adhere to it. A group, whether it be a tribe or a race, a band of dacoits or a company of business men, the dwellers of a city or the inhabitants of a country as a geographical unit, is a mere group either of men or of both men and women, From the viewpoint of divine revelation and of a Prophet, this group is not yet a guided one. If revelation to a Prophet appears in this group, it will be the first to be addressed and it is for this reason associated with it, e.g. *qaum* of Noah, *qaum* of Moses and *quam* of Lot.

A *qaum* can have a *millat* or a particular way of life. The *millat* of a *qaum*, on the other hand, has nowhere been used, this means that, in the Qur'an, God has used the word "*millat*" and not "*qaum*" for the those persons who after renouncing different *qaums* and *millats* embraced the *millat* of Abraham[28].

What I have said above means that, so far as I have been able to see, no other word except *ummat* has been used for Muslims in the Holy Qur'an. If it is otherwise, I would very much like to know it. Qaum means a party of men, and this party can come into being in a thousand places and in a thousand forms upon the basis of tribe, race, color, language, land and ethical code. *Millat*, on the contrary, will carve out of the different parties a new and common party In other words, *millat* or *ummat* embraces nation but cannot be merged in them.

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[28] Ibid.

Circumstances have forced the present-day Ulama to say things and interpret the Qur'an in a way which could never have been the intention of the Prophet and the Qur'an. Who does not know that Abraham was the first prophet in whose revelation the distinctions of nations, races and lands were set aside? Humanity was divided into two classes only- monotheists and polytheists. Since then there are only two ummats in the world, without a third.

That part of Maulana Husain Ahmad's statement in which he has asked the Editor of the *Ehsan* to produce an authority in support of the view that the *millat* of Islam is founded upon human dignity and brotherhood, must surprise many Muslims. To me, however, it has not come as surprise, because, like misfortune, error too never comes alone. When a Muslim's mind and heart are overpowered by that idea of nationalism which the Maulana is preaching, then it is inevitable that various kinds of doubts should arise in his mind concerning the foundation of Islam. From nationalism thoughts naturally move towards the idea that mankind has been so sharply divided into nations that it is impossible to bring about unity among them. This second error which arises from nationalism gives birth to the conception of the relativity of religions, i.e. the religion of a land belongs to that land alone and does not suit the temperaments of other nations. This third error must inevitably lead to irreligiousness and skepticism.

5.5-What iqbal said and why:

Iqbal dismissed the discussion between Millat and Qaum as a philosophical quibble, irrelevant to his fundamental concern. Namely, his denunciation of the modern, territorially based nationalism modeled by Europe that he believed was destructive

of ideal human relationships as symbolized by Islam. In poetry and prose, he had for decades, in company with a minor stand of other Indian intellectuals as well as with Europeans and non-Europeans critics across the globe, denounced the 'black' side of modernity: competitive nationalism and its resultant militarism, imperialism and consumerism. As he wrote in his response to Maulana Madani , ' I have been repudiating the concept of nationalism since the time when it was not well known in India and the Muslim world. Just as Madani saw the hand of imperialism in tearing apart plural societies on religious grounds (as Muslims and Christians) in the ottoman empire, Iqbal emphasis the same intervention as sowing the seeds of national boundaries between Arabs and Turks who should have realized their common bonds as Muslims .

Iqbal had, he said no cruel with simple patriotism :------ the Maulana's statement that nations are formed by lands, not open to objections. It was when that simple love of native land became a ' political concept or social order that he objected in favor of an order based on Islam. Nationalism , Iqbal believed , inevitably led to in difference towards religion, as had happened in Europe. The Maulana might claimed that millat had a higher place than religious community, as he had done in his response , but his approach , according to Iqbal, would lead to religion as ' a merely private affair'. Iqbal insisted that his was the correct reading of Qur'an, whose only call was to the millat or Ummat or Islam. Iqbal accepted the point made by Madani that a Qaum could include believers and non-believers, but only to insist on the higher prophetic goal of creating the Umma of believers that transcendent the destructive divisions of nations and race.

In concluding his statement , far from glossing over the differences between them , Iqbal went beyond the insult of his original verse. He went so far as to identify the

ideas of Maulana Hussain Ahmed Madani and others who think like him as being as egregiously deviant as those of the modern sect, the Ahmadia.

Iqbal and Madani did not differ over the basis of nationalism, the one insisting on religion , the other on territory, as it might seem. The real point was that Iqbal, un realistically, struggled to imagine a world in the twentieth century with no nationalism at all. He thought that Muslim political autonomy would foster in one place a less divided and less exploitative society on the basis of an Islamic moral system that would in fact serve all people, Muslims or non-Muslims.

5.6-Iqbal's objection and Maulana Madani's Reply:

It has been mentioned earlier that efforts were made to inject among Indians the feeling that the slavery to the British was a degradation and humiliation and once it was cast away , the path to progress would open. And that most other problems the Indians were facing due to tyranny of the British masters may also vanish.

This was the aim of Maulana Hussain Ahmed Madani . He always strove for this. And specially after his release from the Krachi prison in the year 1923, he fully devoted himself to propagate it. He addressed people at hundreds of places in India and there was not a single speech that did not contained this theme.

Mr. Taloot who [29]was an admirer of both Maulana Madani and Iqbal felt agitated over this conflict between two of its icons. Out of anxiety for clearing the misunderstanding between his two ideals, Mr. Taloot wrote a letter to the Maulana drawing his attention to the lampoon. In response, the Maulana wrote a thoroughly argued reply that is notable for understanding the mind of Maulana on this issue.

[29] Qasmi Habibur Rahman,op.cit(p.50)

5.7-Maulana's Reply to Taloot:

In the reply Maulana comes out as a hard –hitting though polite debater. At the outset, he expresses surprise over Dr.Iqbal arriving at a conclusion on an important political issue on the basis of motivated and prejudiced reporting, something unworthy of a knowledgeable person who should be aware how interested newspapers distort facts while reporting. The learned Dr. Iqbal should have ascertained facts before accusing him of ignorance about Arabic language. With the result, that he exposes his own superficial understanding of words.

Maulana clarifies that he had not given the definition of Millat but of Qaum and the two words are used in the scriptures to denote two different things. Millat denotes Deen or Shariat whereas Qaum means any group of man and women.[30]

After these preliminary comments Maulana came to the substance of his speech remarking:

The word Qaum is used for any group which has characteristic of comprehensiveness or togetherness or commonality; it may be religion, country, race, language, color or any other material or non material quality. For example the Arab Nation , Ajam nation, Egyptian nation, Persian speaking nation , or expressions like Syed , Shaikh, Cobbler, Black, white , Sufi, worldly nation etc. in Arabic language and Islamic scriptures this kind of usage is quiet frequent. [31]

Indian nation is a similar usage . Currently in foreign countries all inhabitants of India are treated as one Indian nation, no matter if they be Urdu speaking or Bangla

[30] Ibid.

[31] Ibid.(p.55)

speaking , black or white , Hindu or Muslims or Parsi or Sikh. The word Indian denotes each of them. I have lived out of India for about seventeen years ,during which period I have occasion to interact with people of Arabia, Syria, Africa , Egypt and Malta. I had occasion to for years interact with German, Australians , English, French , American , Russian, Chinese , Japanese and Turkish and Arab people. If they did not use Arabic , Turkish , Persian or Urdu the conversation took place with the help of interpreter. In found that all of them treated all Indians as one nation. If dictionary meaning does not contradict this meaning and the common use confirms it , where is the point in misconstruing it? I do not know according to which category , absolute or genetic, can it be said that Islam prescribes human character or behavior as the basis of nationhood , as the critics like editor of Ehsan make out, according to which its usage for territorial distinction may be impermissible . equal and brotherly treatment is a different matter altogether although the distinction can be seen in scriptures as well. Besides , I had not used it in the context of Islamic teaching or ideology . [32]

After clarifying the linguistic confusion he comes to the political substance of his argument and points out the dire need to get rid of the British who have exploited Indians and rendered them destitute. For achieving this objective , he says , unity of Indians is the most effective strategy though other ways also can be employed . That is why its inaugural session the Congress stated its first objective as " Bringing together different sections of India's population and weld them into a united nation."

This attempt has been an eyesore for England. In support of this contention he quotes professor Seeley who had pointed out in his book 'Extension of England':

[32] Ibid.(pp.55-59)

Even if India develops a sentiment of United nationhood though they might not possess the power to drive out the foreigners and if they came to realize that cooperation with an alien government is something shameful, our empire will to an end there and them because we are , in fact, not conqueror and cannot rule with conqueror's power. Indeed, if we try that it would be economically unfeasible. From this he leads to the conclusion about the basis of divide and rule policy to thwart the development of the sentiment of nationhood. Individual efforts of Mr. Beck, Mr. Morrison and Sir Auckland Calvin are evidence of this conspiracy.

It is for this reason that the British thinkers have been doing their utmost to ensure that this spirit does not enter India's hearts and minds. And if for any reason that spirit is born, it should be destroyed immediately through division and dissension. The famous British policy of divide and rule is at work. And specially after the birth of Indian National Congress , great efforts are being directed in this direction. Great individual efforts were made by Mr.Beck , Mr.Morrison and Mr.Sir Auckland towards creating disunity among the Indians. And again in the year 1888 A.D. an organized efforts was made for this purpose, and in the same year united Indian patriotic Association was founded . It was known to be anti Congress. In the year, 1893 A.D. Mohammadan oriental defense Association of upper India was founded.

It was the individual efforts of Mr. Beck and Mr. Auckland Maulana points out that poison the mind of a hard headed political person like Sir Syed Ahmed Khan . Their persistent efforts converted the author of "*Azbab-e- Bagawat-e-Hind*" (Causes of the Indian Mutiny) into an inert, cowardly lackey of the British of the British. The same effort resulted in McDonald provoking Devnagri and Urdu controversy in 1900. And later in 1906 A.D. , Muslim League emerged from the Shimla hills. The policy continued till today. If you want to see the activities of Mr.Morisson and Mr.Beck

just glance through the issues of the institute Gazette. The policy to alienate Muslims from the Congress is not new. It has been in operation since 1895 A.D. and seems to have succeeded. The same wine is served to league leadership today so that they vomit poison against Congress and Jamiat.

On receiving this reply, Mr.Taloot sent excerpts from it to Iqbal. To this letter, Iqbal replied that from his letter it appears the Moulvi (Maulana) were merely stating a contemporary fact to which there can be no objection. But if he recommends it adoption to Indian Muslims there is ground for disputing because before adopting any ideology it has to be made sure whether it fits in with the tenets of Islam. He asserted:

Iam second to none in my respectful regard for the Moulvi but if his motive behind that statement is what I have concluded in my statement then I honestly consider it contrary to the basic principles of Islam.[33]

He concluded his missive by protesting that he had never being propagating the ideology of any political party nor was he doing that then.

When Mr.Taloot drew Maulana's attention to Iqbal's reply, the Maulana protested what had led the worthy gentleman to come to the conclusion that provoked him to as strongly react as he had done. He asserted that in his speech he was informing the audience how and why Indians were looked down upon by nationals of other countries and that in showing that contempt Indians were treated one nation irrespective of their religion and other differences.

[33] Kazi Mohammad Zahedul Hussaini (2003).Chirage Mohammad(ed.III).(p.367).Delhi: Aljamiat Bookdepot, Galli Qaimjasn.

There after he wrote , *I have counted several reasons that made it necessary to liberate India as soon as possible. If that advice is considered contrary to the faith of Islam I would say that in my opinion it is a duty.*[34]

Iqbal had issued a statement in which he claimed that Maulana had denied having prescribed adoption of modern concept of democracy and hence he saw no reason to criticize him. Whereas it is true that Maulana had not used the expression modern democracy or modern concept of nationhood but there is no doubt that he had recommended understanding or compact between Hindus and Muslims on democratic lines ensuring safety of religious rights of Muslims as they were of minority. Iqbal has not clarified whether he accepted or not this view o f the Maulana which he deemed as the surest path to get rid of the unjust and oppressive British rule, something's that was the primary Islamic obligation of all Muslims in the then prevailing circumstances . It is significant that he did not instruct exclusion of the lampoon that was his reaction to Maulana's, from the collection of his poems entitled Urmaghan-e- Hijaz. That only means that he was not convinced enough by the reply of the Maulana. Similarly the tone of Maulana's second letter does not show that he was apologetic about his views and that he agreed with the interpretation put on his words by the much-applauded poet; in fact he found fault with his comprehension of Arabic word Qaum, Millat and Deen.

The Controversy between the two stalwarts thus remained unresolved and the danger of it spreading misunderstanding could not ruled out. Therefore the Maulana thought it necessary to explain at length his concept of united or composite nationhood and wrote a elaborate booklet proving with quotations from the Qur'an and Hadith that

[34] Miyan Syed Mohammed.(2002).op.cit.(p.230).

his concept was quiet consistent with the tenets of Islam and that unity of millat should be confused with unity of a nation.

The booklet was under preparation when Iqbal had already passed away. Maulana's first reaction on hearing the news about the poet's death was to abandon the idea of a tract and finish the work because he did not want to controvert the departed soul but then other considerations persuaded him which he has mentioned in the beginning of the booklet.

From a number of letters and personal requests it appeared that people wanted to compel all this correspondence in the form of a booklet, I deemed it necessary to put before the country my information and my view on the subject[35].

Although people who have lost their mind to British magic cannot be expected to accept my view point yet I was hopeful that several minds and hearts who seek the path of truth and those who have been mislead by prejudice opinion would come to the right path of knowing the facts would certainly benefit from it [36].

5.8- Madani's Theory of Composite Nationalism and Islam:

Maulana Madani elaborated his theory of "Composite Nationalism and Islam "in a book penned in the early 1940s as a reply to Sir Mohammed Iqbal's critic of his own political position.

The reality of my Delhi speech and spreading of the news of Composite Nationalism As Iqbal learnt from my replies to some of my friend's letters , I had no intention of

[35] Madani Husnsai Ahmed,(n.d.).Ma uttahidQaumiat Aur Islam(pp.2-3).Delhi:Aljamiat book depot

[36] Ibid.

advising any one on naitionalism and I had issued no such words in the statement I had issued in Delhi. I was simply talking about the great loss and sufferings that the British government has inflected upon all Indians, specially Muslims. I also mentioned the fact that in our times the country makes a nation. And that all Indians, whether they are Hindus, Muslims, Sikhs Zoroastrian, are looked down upon everywhere abroad. Since they all belong to this country, they are regarded as one Qaum. Their prestige and honor is no better than that of slaves. This is, in my view, an effect of slavery.

How the cronies of the British government would have disguised such remarks! They believe them out of proportion and made a mountain out of a molehill. However, there may be some hidden virtues behind this euphoria.

If seen from this perspective the disscussion is over . Seen from another angle , I deem it necessay to say something because, according to Allama Iqbal, any counsel of Composite Nationalism to Indian Muslims is un ethical and un-Islamic ---- which in my view is not correct.[37] During the course of my expaination, I have disscussed some other aspects related to the issue which I had pointed out breifly in my previous statement , and which I have been asked by many to explain again.

According to Maulana only an Arabic language dictionary can interprete the Qur'anic words and the Hadith. Thus , it would be essential to search for all the commandements of Allah and the view of the prophets in their language itself. One would have to rely on their understanding of the language. To give a new meaning to a word that is not part of the coverage of that nation would be a great mistake. For this reason I have quoted certain Arabic dictionaries breifly to explain the

[37] Ibid.

meaning of Qaum and Millat, and have advised to refer to the verses of the holy Qur'an and the saying of the prophet. The word Millat means , sharia or Deen[38]. For example religion of Islam, religion of Jews, and religion of Christians etc. some other experts are of the opinion that the word Millat applies to the major portion of a religion and things brought out by a prophet, and the argument of Raghib points out that all three are the synonyms of Millat. According to Raghib, milat means that particular thing which the Almighty Alllah has revealed to the people through the prophets so that they can come closer to him and the differences between the words millat and Deen is that the word millat is attributed to prophet and his people for whom he has been sent. The word millat can not be attributed to Almighty Allah or to any (pious) individual.[39]

A group comprising both men and women. In order to elucidate the words qaum and millat , a close scrutiny of the Holy Qur'an , reveals that the word qaum The above explainations are derived from Arabic language dictionaries belonging to different ages, sothat the age old difference in the experssion and meaning of the word millat and qaum becomes clear.

In accept that Iam neither a great Islamic sholar nor a master of Arabic literature.

The word Qaumiat (Nationalism) : According to Maulana Islam is a universal religion, all the prophets who preceded prophet Mohammad (pbuh) were sent to a particular qaum and a particular country, and that is why the sharia and cannon law propagated by them did not cover all the nations and entire universe. The aim was to reform a particular community and therefore all the laws were issued accordingly.

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[38] Ibid.(p.07)
[39] Ibid.

Contrarary to this , prophet Mohammed was sent for all of mankind andfor the whole of universe, and the corrections and reformations of all were assign to him. The Almighty Allah says, “ Say (O’Mohammed) : O’ mankind ! Iam the messenger of Allah to you all [40]-------

The universality of Islam means that the entire world is included in its message,

and welfare of the whole world. Moreover , in it there are certain hidden principles and wisdom that guide and reform human beings, whether they belong to the old or new generation, whether they are white or black or even red. It embraces the entire humanity despite this universality , it does not mean that the entire world will necessarily accept it[41] .

Islam and its concept of qaumiat (Nationalism) are based on human dignity and human brotherhood .It is this that makes it undiversal. However , as far as coordination , right to kindred and affection , eternal friendship , unity and ever lasting cooperation are concerned, they have been reserved for believers and those who have embraced islam irrespective of their race.

The statement of the editor of Ehsaan that ‘ instead of geographical boudary and racial unity, the concept of islamic nationalism is based on human dignity and human brotherhood can not be correct from any perspective . Otherwise , it is likely that every individual and the entire population, whether Jews or Christian, Hindu-Muslim , Sikh or Budhisst or Jain, Black or White, Asian or African, would become a nation because they , too, have human dignity and feelings of universal brotherhood. They all are the children of Adam as the Holly Qur’an says. “ We have

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[40] Ibid.(p.15)
[41] Ibid.(p.23)

honored the sons of Adam provided them with transport on land and see giving them for sustenance things good and pure and confirmed on them special fevor above a great part of our creation". [42]

As for my knowlegde goes I have not come across any Qur'anic verse or saying of prophet Mohammed(pbuh.) that points the human dignity and human brotherhood as a basis of nationalism. It was for this reason that I had asked the editor of Ehsaan to substantiate his claim by citing a verse from Holy Qur'an. Unfortunately , he failed to cite a single Qur'anic verse or Hadith to substantiate his claim that Islam holds the basis of nationalism can only be humanism and universal brotherhood. According to this criterion, all those individuals who advocate humanism should be considered as one nation. Certain complexities of philosophical arguments create confusion :

No body should get confused by words like human dignity. In Islamic studies such words signify to the sublime truth that has been entrusted to the human heart and sole. That is to say , the almanac of man is from the nature of Allah and ungratefullness , that is discontinuity , is depend upon the passsion that is running in the veins of man for the unity of Allah. If we look at the history of man , we find a constant chain of reciprocity.

I am not prepare to either certify or condemn these experessed truths and imaginations. I have only one demand from which verse of the Qur'an or saying of prophet are human dignity and human brotherhood derived as a basis for qaumiat? In other words only those men who advocate universal brotherhood are to be single nation and not the people of one country , one race or one color.

[42] Ibid.(p.25)

5.8.1-Action plan for India:

All individuals and communities living in India have many things in common that have been violated by the foreign rulers for its vested interests. It has not only made their lives miserable, but has also pushed them to the verge of extinction. Since Indians are suffering because they have lost sight of their common interests, they need to struggle to regain their lost rights. It is incumbent on them to make a united effort to throw off the yoke of the foreign slavery and open avenues for the progress of the citizens of India. The objective is to establish Composite Nationalism on the basis of national unity. [43]

According to Maulana Madani, Islam is a flexible religion. He said:

As far as I have delved into the Islamic jurisprudence, it can co-exist peacefully with non-Muslims, it permits commerce with them, join ownership of properties and borrowing and lending with them.[44]

Muslims can also live and interact with non-Muslims. They can share in their happiness and sorrows. They can drink water from the same tap and eat in the same plate.

Islam is not fanatical and discriminatory like Hinduism, that considers the followers of all other religions as untouchables and food touched by them as inedible. In Hinduism, a section of people of its qaum is labeled Shudra. It has no place for those who have left its fold.

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[43] Ibid.(pp.30-31)
[44] Ibid.(p.36)

Islam is known for its true principles of individual and collective life that it offers to human beings. It operates at two levels- one deals with the creators of the universe and the second deals with his created beings. – Whether it is related to the ideology, behavior and action of an individual or to the collective life of the common people or elite. Islam is a tolerant and a forward-looking religion that cause the whole world towards itself. And is also ready to tolerate all the religions of the world. While being aware of the truth their falsehood it is ready to mingle with them; co-exist with them and even establish reciprocal ties with them.[45]

In fact, this is the meaning of its flexibility. Flexibility does not denote weakness or giving credence to falsehood, illegitimate behavior and immoral deeds.

Thus, we may say that, Maulana Madani's central argument is that Islam is not opposed to a united nationalism based on a common motherland, language, ethnicity or color, which brings together Muslims and Non Muslims sharing one or more of these attributes in common. In Indian context, a united nationalism that embraces Muslims and other peoples is, therefore, he says, perfectly acceptable Islamicallly. In making this argument he stridently opposed Iqbal and the Muslim League , as well as radical Islamist such Syed Abul Alla Maududi , founder of the Jamat-e-Islami. As a Muslim religious scholar , Maulana Madani naturally sought to justify his argument in Islamic terms. He marshaled support from the Qur'an and from records of the practice of that prophet in support of his thesis. He noted the word 'Qaum' which is used as synonymous with nation appears some two hundred times in Qur'an.[46]

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[45] Ibid.
[46] Ibid.

Maulana Madani suggests that on issues of common concern Muslims and non-Muslims members of a particular Qaum can indeed should work together. This means, he says that the Indian Muslims must join hands with non Muslim Indians on the basis of belonging to the same Qaum and work together for the unity, freedom and prosperity of the country. In seeking proper Islamic legitimacy for this argument, Madani draws upon the practice of prophet. When the prophet migrated from Mecca to Madina , he writes he entered into an agreement with the Jewish tribes of the town. According to the terms of the treaty, the Muslims and Jews of Madina were to enjoy equal rights, including full freedom of religion. They were also to jointly work for the protection of Madina from external foes.

> By composite nationalism I mean here 'Nationalism', the foundation of which was laid down by Prophet Mohammad in Madina. That is to say, the people of India as Indians, as a nation united (despite religious and cultural diversity), should become one solid nation and should wage war against the alien power that has usurped their natural rights. It is incumbent upon every Indian to fight against such a barbaric regime and throw off the shackles of slavery. It is important not to interfere in another's religion – rather all nations (communities) living in India are free to practice their religion, live by its moral values and act according to their religious traditions. While maintaining peace and tranquility, they should propagate their ideology, follow their culture, promote civilization and protect their personal law. Neither should a minority interfere in the personal affairs of other minorities

or the majority, nor should the majority strive to assimilate the minority into itself.[47]

An examination of Islamic teachings and the earliest history of Islam reveals that the foundation of composite nationalism can be traced from the life of Prophet Mohammad. His life clearly shows that the composite nationalism that he formed of non Muslim nations, while remaining free in spheres of religion and sharia (religious code) , shall be regarded one *qaum* and one *ummah* in events such as war and commerce.

Maulana Madani said, A study of the Muslim period and recent events, indicates that innumerable associations were formed between Muslims and non – Muslims. These associations were based on a common point of absorption between them – whether it was regional affiliation or national affiliation or business affiliation or professional associations such as education, military, industry and politics. The struggle and coming together of both communities in such organizations is neither regarded as an irreligious act nor anti-national, nor is any fear of affiliation with atheism rational, nor is the fear of assimilation and absorption justified.

It is possible that Europeans have used nationalism and patriotism in a different sense: to create a different but definite social milieu. Perhaps after realizing their purpose and objective are in contravention to the objectives of their religious establishments, they have altogether abandoned religion or have assigned it to the personal domain of an individual. Is it necessary that our efforts towards composite nationalism or patriotism be guided by the

[47] Ibid.(p.37)

same social milieu that existed in Europe? On the basis of this, should a verdict be given that since the meaning of composite nationalism or patriotism in Europe is in contravention to Islam, it should be prohibited altogether?[48]

Composite nationalism of Indian citizens aims to entice in them the spirit of national unity and freedom so that they can liberate themselves from the clutches of an oppressive foreign power. A foreign power that has plundered their treasure, wealth and happiness; destroyed the fabric of their religion, tradition, culture, art and craft; demolished their languages and education system; trampled upon their honor and pride; demolished their self-respect and courage, and eroded their unity, love and human traits. An imposed government that has irreparably damaged each and every religion and culture on the Indian soil, especially Muslims whom it has relegated to the lower rung through its cunning diplomacy.

In the prevailing situation, only nationalism can generate the power of gravitation among people of different religions in India. To produce this power of gravitation, composite nationalism is very essential so that all *aqwam* (different religious groups) living in India join hands and wage a war of freedom, standing shoulder to shoulder with each other, in order to usher in peace and prosperity in the country. There is no other way to protect our religion and culture from the British onslaught. It is this united action that is intended by the term composite nationalism.

[48] Ibid.(p.42)

There are fears that close proximity with non-Muslims, concentration on organizational and defense issues and daily contacts in political affairs will lead Muslims away from their religion. Further, the cultural identity of all nation will gradually be lost at the hands of agnosticism. Such fears are unwarranted. This could only happen when there is no conviction towards the religion and the sense of its protection. The protection of religion is necessary and that is why resolutions protecting the religion of Muslims have been passed by the Congress from time to time.

Moreover, these things have occurred and can also occur due to interactions in the field of politics, economics and other worldly affairs. In fact, English education imparted in schools, colleges and universities is the biggest source of it. Almost 80 to 90 per cent of Muslims graduating from these educational institutions are irreligious and apostate. Their appearance, their dress, their thinking, even their deeds and their character are not like Muslim. Those who wax eloquent about Islam and religion, do not differ in their dress and appearance from the British. And why should they? Lord Macaulay had said:

We must at present do our best to form a class who may be interpreters between us and the millions whom we govern [...] a class of persons Indians in blood and color, but English in tastes, in opinions, in moral and in intellect.

In spite of Muslims being in a majority in countries like Egypt and despite of their being a non-aligned nation, the influence of atheism and agnosticism is increasing. On the contrary, even in far-flung areas in India, Indian Muslims

have safeguarded their religiosity than the Egyptian and Syrian Muslims. Can the credit for this be given to anything other than the earnestness of its adherents and their efforts to devise means to protect it?

The assumption that Islam and its adherents cannot confederate and interact with any other system is unacceptable. Although Islamic jurisprudence and sharia contains written views on several matters, there remain uncountable things that are allowed, and in which each person is free to act upon as per his expediency. Among these are kingdoms, their ordinances and organizations, etc., that are used as ways and means of expediency. If certain resolutions are mooted by an agricultural or a commercial or an industrial establishment and practical action is taken to implement them, being Islamic, our participation would not be illegal from any point of view. There are many collective ordinances in the sharia that are based on Islamic rule. These do not address the individual, but Calips and Sultans. When there is no Islamic government, it is neither obligatory nor permissible that an individual or a unit of Muslims act upon it. In such a situation, the duty of the unit shall be only that as per its capabilities it should strive to establish an Islamic government. Penal ordinances and capital punishments fall under this category. Before this, it would be permissible and desirable that Muslims take action and try to implement those ordinances that are closer to the national interest and beneficial to the community. Thus, how can it be expedient and correct to pronounce illegal the unity and cooperation with other (non-Islamic) collective bodies on the basis of the collective laws of Islam?

Interestingly, the treaty identified the signatories to the treaty, the Jews and Muslims of Madina single community or Ummat[49]this suggests, Madani argued that Muslims and non-Muslims of particular state or community could be considered to be members of common Ummat if they entered into a similar treaty.

Maulana Madani writes each individual has multiple identities. One can be a Muslim, and Indian, a trade unionist or a politician at the same time without these various identities being regarded as contradictory to each other in any way. While Islam binds together Muslims all over the world, this does not negate the national or Qaumi particularity of different Muslims groups that binds them to non-Muslims from the same Qaum. Following the example of the treaty of Madina, Muslim and Non Muslims members of the same Qaum can work together for the overall social, educational, economic and political progress of their common homeland , as well as for defending their country. The Jews and Muslims of Madina were, under the join treaty that they entered to, required to jointly defend the town from external enemies. In the Indian case, both Muslims and non-Muslims face a common external enemy- the British –and hence, following the Sunnat of the prophet, they must jointly struggle to oppose them, based on a commitment to and consciousness to belonging the same Qaum.

According to Maulana Madani, it is possible for an individual and a nation to have different identities he said:

> An individual can at the same time be a member of different organizations, the duties and responsibilities of which may vary in accordance with his assignments and posts. For example, an individual can be a son, a father, a

[49] Ibid.(p.35)

son in law, a father in law, a disciple, a mentor and a ruler, and can discharge the duties of each role accordingly. He can also be a member of different parties and organizations at the same time, and strictly follow their rules and regulations. It is equally possible that an individual is a member of the bar association, of the municipal board, assembly or parliament and at the same time be a member of a trade union, an education board, and fruitfully discharge all his duties. Similarly, it is possible that a person is attached to one or more non-Muslim organization on the basis of kinship or profession or nation, and shares composite nationalism with them and at the same time he champions the unity of Muslim *ummah* all over the world. Thus, as per his agreement with those organizations and as per the teachings of the religion,[50] discharges his assigned duties. A verse of the holy Koran reads:

> '… but if they seek help from you in the matter of religion then it is your duty to help (them) except against a folk between whom and you there is a treaty[51]…'

This Quranic verse makes it amply clear that a Muslim being part of the *ummah* can also maintain a relationship with non-Muslims. While assisting and cooperating with his Muslim brothers, he can abide by the clauses of the agreement that he has entered into with non-Muslims. In the event that a clause of the agreement that a Muslim has entered into with non-Muslims goes against the interest of the Muslim *ummah*, he would perforce abide by the clause of the agreement and withdraw all assistance and cooperation to Muslims.

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[50] Ibid.(p.46)

[51] Ibid.(p.47)

While living in India and forming a *qaum* with other communities in the country, Muslims can retain their Muslimness and can also protect their rights, distinct culture, language, religion and personal law, and can also think and act for their protection. While discharging their national duty, they can maintain their relationship with the Muslim *ummah* whether they live in Afghanistan, Iran, Iraq, Hejaz, Yemen, Syria, Palestine, Egypt, Asia Minor, West Asia, Africa, Europe, and America, etc. These are no inherent contradiction between the two. This neither affects the universal Islamic affinity of Indian Muslims nor there can be a clash with the universal Islamic affinity of Muslims living in other countries. Maulana Madani has taken the quotation of Mohd.Ali Jouhar to prove his opinion.

While delivering his last speech at the Round Table Conference in London on 12 September 1932 A.D. , Maulana Mohammad Ali Jauhar said:

"One word as to the Muslim position, with which I shall deal at length on some other occasion. Many people in England ask us why this question of Hindu and Muslim comes into politics, and what it has to do with these things. I reply, it is a wrong conception of religion that you have, if you exclude politics from it. It is not dogma; it is not ritual! Religion, to my mind, means the interpretation of life. I have a culture, a polity, an outlook on life – a complete synthesis which is Islam. Where God commands I am a Muslim first, a Muslim second, and a Muslim last, and nothing but a Muslim. If you ask me to enter into your Empire or into your nation by leaving that synthesis, that polity, that culture, that ethics, I will not do it. My first duty is to my maker, not to H.M. the King, nor to my companion Dr.Moonje; my first duty is to my maker, and that is the case with Dr. Moonje; also. He must

be a Hindu first, and I must be a Muslim first, as far as that duty is concerned. But where India first, an Indian second, an Indian last, and nothing but an Indian."[52]

Thus, there are two sets of issues before us; the first one is personal and eternal in nature, while the second one is temporal and special.

The second issue is India and the deliverance of its citizens from the problems faced by them. This issue is temporary and special.

However, as I have said earlier, foreign occupation and the selfish rule of the brute (British) nation has pushed Indians – especially Muslims – to the verge of destruction. As W.S. Blunt said:

"I have been studying the mysteries of Indian finance under 'the best masters', Government Secretaries, Commissioners, and the rest, and have come to the conclusion that if we go on 'developing' the country at its present rate, the inhabitants will have, sooner or later, to resort to cannibalism, for there will be nothing but each other left them to eat."[53]

As things stand, there would be no way out for Indians in the future except death and destruction which would not be confined to Indian territories only. The dominance and slavery of India would have far-reaching effect on the nations of the East that would not only endanger the independence of Islamic countries, but would also endanger the welfare of Muslims and their very existence as a respectable *quam*.

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[52] Ibid.(pp.47-78)
[53] Ibid.(p.49)

Maulana Madani analyzed the situation and quoted the statement of the foreigners

Indian soldiers, Indian wealth, Indian arms and Indian knowledge and expertise are being used as means to harm the other *quam*. Peter freeman, a member of the House of Commons and President of the Common Wealth of India League, once said:

'At times it has been said that if India gains home rule, a terrible fate would overwhelm the common masses. It however won't be a catastrophe bigger than a hundred years of the British rule that befell on them.'

Sir John Shower wrote in 1833, 'Excessively ruinous and destructive policies of the British rule made India and its inhabitants so poor that one finds difficulty in getting precedence.[54]'

Expressing similar sentiments, Sir William Digby wrote in 1901 A.D. :

Hard as the saying may sound in the ears of the ordinary Englishmen, the plunder is proceeding far more outrageously today than at any preceding period. The thin whips of the early days of our rule have become bundles of wire thongs; the exactions of Clive and Hasting fall into insignificance by the side of the drain which, in ever-augmenting volume, is over-enriching one country at the cost of the life-blood of another.[55]

After quoting the views foreign officers, Maulana Madani writes about the miserable condition of the Indians.

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[54] Ibid.(p.50)
[55] Ibid.

Volumes written by none other than the British themselves speak of the hardships and trauma that Indians suffered during the cruel and oppressive British regime. Muslims have been the worst victims of its oppression. Therefore, it is the duty of every Indians citizen to strive to overthrow this oppressive regime. It is necessary to use the lesser evil, which Muslims are ordered and authorized to use by the sharia. To fulfill the obligation of jihad and execute it, there is no condition of special arms and special method. All those strategies and all weapons that could destroy the enemy, weaken its hold on power and diminish its pomp and grandeur are permissible. It is this meaning that is conveyed through words like *swatantra* (freedom) and *swaraj* (self-rule).

No other *qaum* and country in history has harmed Islam more than Europe in general, and Britain in particular. In Asia and Africa alone, over 72,74,360 square miles of land were appropriated from Muslims. If Muslim land annexed to Europe were added to it, the figure would be around 7274630.square miles[56].These were those European countries where Christianity was established after overthrowing Islamic rule.

All analyses and intelligence prove that composite nationalism is the most effective weapon of Indians against foreign rule. This would harm the British political lords more than anything else. With the passage of time, this has begun to increasingly offend them and had compelled them to devise a poisonous prescription called *Divide and Rule* to counteract this danger. Since the beginning Indians were lured consuming this fatal poison in sugarcoated pills and even today, this poison is being injected into the body

[56] Ibid.(p.51)

politic of India. It was this that strengthened the British rule in India and it cannot be said when this hegemony will come to an end.

Maulana Madani has explained the impact Britishers over the minds of Muslims as mentioned below.

The magicians (read politicians) of Britain have cast a powerful spell on the hearts and minds of Indians. The powerful spell has entrapped even an intelligent, brave and politically conscious man of the stature of Sir Syed Ahmed Khan, who had not only proved his courage and love for the nation by writing books such as *Asba'b-i-Baghawat-i-Hind* (The Causes for Indian Revolt), but also had the courage to say the following about composite nationalism:[57]

The word *qaum* applies to people living in one country. Remember that *Hindu*, Muslim, and *Christians* who live in this country are one *qaum*. When these groups are called one *qaum*, their country of dwelling being one, their national interest should be one as well. Days are gone when inhabitants of the same country will be regarded two distinct *aqwam* (nations) on the basis of religion.

On another occasion Sir Syed had said, 'Like Aryans who are called Hindu, Muslims, too, are called Hindu – that means inhabitants of India.[58]'

He remarked on another occasion, 'The word Hindu that you have used for yourself (as a religious community) is not right, in my opinion. In my view, Hindu is not the name of any religion. Every one living in India can call

[57] Ibid. (p.52)
[58] Ibid.(p.53)

himself a Hindu. However, it is quite strange and sad as well that though we (Muslims) live in India, you (Hindus) do not consider us Hindu.[59]'

Talking on the issue of Hindu – Muslim unity, Sir Syed said:

I have repeatedly said that India is like a beautiful bride and Hindus and Muslims are her two beautiful eyes. The beauty lies in safety and equality of both of her eyes. If one of them loses uniformity, the beautiful bride would become ugly. And if one is lost, the same beautiful bride would turn blemished, one-eyed.[60]

Later Sir Syed was so mesmerized and influenced by the enchantment of British magicians like Mr Beck, Mr Morrison and Mr Archapold that he not only ceased to draw people's attention to composite nationalism, but also generated hatred in Muslim minds against it and opposed the Indian National Congress and its policies.

It was this sea change in Sir Syed's perception of composite nationalism that Allama Shibli Nomani, his associate for more than fifteen years, was forced to write about in the Muslim Gazette, Lucknow:

That strong hand, holding powerful pen, which wrote the book *Asba'b-i-Baghwat-i-Hind* (The Causes for Indian Revolt) at a time when the horrendous heat of Martial law was raging at its highest peak. That brave man who had shredded into pieces the arguments advanced by Lord Lytton against the Punjab University Bill; that knowledgeable person who pressed for the individual rights in the form of three articles in a language that the

[59] Ibid.

[60] Ibid.

literatures produced by the Indian National Congress could not match. That fearless man who walked out of the *Agra Darbar* because the sitting arrangements of Indians and the British were not at par; that justice lover who stood alone in support of Bengalis and bore witness saying that Bengalis are the only *qaum* in this country on whom Indians can justifiably take pride. The surrounding situation and turn of events forced that very man to stop Muslims from taking part in politics. Why did this happen? What were the reasons behind this? To discuss and debate the questions and answers of what brought about this sudden change and differences in him would not only be irrelevant, but harmful as well. This is the time to exercise judgment and emulate those who are busy in freedom struggle.[61]

Thus, the magicians of Britain entrapped a politically conscious and wise man (of Sir Syed's stature) and not only used him to oppose composite nationalism, but also to prevent Muslims from participating in politics and constitutional struggle in order to alienate them from politics forever. It would not be surprising if the same enchanting spell is cast on Mohammad Iqbal too.

The interests of colonialist Britain are known to us; the deceptive moves of their hired men, the wonders and trickery of their propaganda and propaganda machinery are also known to us. Even the mighty kingdoms of Europe have often been entrapped by the strange magic of this imperialist power called Britain. They have openly expressed and accepted this fact.

[61] Ibid.(p.54)

Thus, they have not only befooled ordinary people on this planet, but have also cheated great kings and nobles.

In a nutshell, Indians in general and Muslims in particular are in deep trouble these days. To overcome these problems, to prevent such recurrences in the future and to secure a social life that is free from worries is an important issue that is exclusively related to India and its people.[62]This problem is, however, confined to life in this mundane world only. As compared to the life of Hereafter that is eternal, the problem and the life of this world are mere shadows.

As I have said earlier, it is religiously, sensibly, humanely and politically incumbent upon Indian Muslims to actively participate in both promotion of faith and composite nationalism. Participation in one does not preclude the other. To prevent Muslims from being a part of composite nationalism on religious grounds would tantamount to non-participation of Muslims in the struggle for overthrowing British rule. At a time when Muslims are in a minority, this would not only cripple them, but would also lead them to their graves.

All that I have said here also reflects the views of Maulana Mohammad Ali Jauhar and Shaikhul Hind Maulana Mahamood Hasan.[63]

The British government is making all out efforts to prevent Indian Muslims from entering the political field. They do not want Muslims to participate in composite nationalism and become a united force in launching the freedom

[62] Ibid.(p.55)
[63] Ibid.

> struggle that may prove a catalyst in overthrowing the British government. Those who are trying to prevent Muslim participation in politics and are trying to paint a hateful picture of composite nationalism, are undoubtedly doing a great service to the British government, which their own army and arsenals have failed to achieve.

By thus stressing the Islamicity of his demand , Madani forcefully interrogate his Muslims opponents who claimed that his theory of Composite Nationalism would result in Muslims loosing their separate religious and cultural identity, and being absorbed into the Hindu fold in the name of a homogeneous Indian nationalism. As elsewhere, here, too, Madani argues Islamic terms to press his case.

He writes, in the Indian context, the British can be over thrown only if the Muslims join hands with other Indians in a joint struggle. No single community can effectively challenge the British its own. Hence the necessity of Muslims joining hands with other Indians, based on a commitment to a united nationalism, to rid India of the British. Since Composite Nationalism is important not simply in itself, but also for the cause of Islam, Madani charges those Muslims , such as members of Muslim League , who oppose his thesis as playing , inadvertently or otherwise into the hands of British, the most inveterate foes of Islam, and thereby working against the interest of their community and religion. [64]The British, he says are deliberately seeking to create confusions and scare Muslims into imagining that in a free India Muslims would lose their separate identity, and be absorbed into the Hindu fold. In this way, they aim at depoliticizing the Muslims, weaning them away from struggle for independence.

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[64] Ibid.(p.56)

Ultimately, this serves to future protect and entrench British imperialism. Hence, he suggests, the two-nation theory and demand for Pakistan, which is supported by the British to divide the anti imperialist movement, cannot be said to be Islamic at all.

Maulana Hussain Ahmed Madani's advocacy of the idea of Composite Nationalism brought him into confrontation with the Muslim League, an increasingly popular political organization. That proposed that the Muslims were separate nation from the Hindus and for which the demand for a separate state for the Muslims of the subcontinent took precedence over the demand for British departure from India; indeed, a separate homeland for the Muslims must be created while the British were still in power in India. While the Muslim League consisted largely of secular Muslims, it used the rhetoric of religious nationalism to inspire the masses, declaring Muslims to be a separate nation from the Hindus of India on the basis of their distinct religious identity, and hence deserving of a separate nation state.

His position also entered him into a controversy with several leaders of Muslim opinion, such as the well-known Islamist thinker, Syed Abul A'la Maududi[65] . Maududi opposed both the scheme of partition, which basically provided two secular states and the Congress goal of a united India. He broke with traditionalist heritage in favor of the direct interpretation of the text favored by the modernists. He held out a vision of what can be called "Islamist Rule" Islamist orientation worldwide have also include the Muslim brotherhood, which originated in Egypt.

Maulana Hussain Ahmed Madani's stance was also opposed by some leading Deobandi Ulama who supported the cause of separate state for the Muslims, seeing

[65] Barbara D. Metcalf, (2009).Hussain Ahmed Madani(p.119). England: One world publication Oxford

that as the only way to ensure the preservation of Islamic culture and identity. Among these was Maulana Ashraf Ali Thanvi,[66] who lent his support to the Muslim League and his nephew Maulana Zafar Ahmed Uthami , who was among the founder of the Jamiat ulma –e-Islam (Association of the scholars of Islam), a political party formed in 1945 A.D. by Ulama that disagreed with the united nationalism of the Jamiat-Ulama-i-Hind.

Maulana Madani was not the first nationalist to invoke the constitution of Madina as president for the alliance with non-Muslims in the struggle against British. Maulana Azad had cited this model as early as 1913 A.D. , in his Karachi address to the Congress.[67]

Among the ranks of Muslim thinkers, oppose to the school of Iqbal and Maududi- who claimed that unbridgeable gulf, separated Hindus from the Muslims, there were many eminent scholars belonging to both traditional and modern school of thought. Who believed in and advocated the unity of the two communities. Maulana Abul Kalam Azad was the most outstanding among them.[68]

Iqbal and Moudodi and their like were proclaiming that neither the social nor the political unity of two was possible or desirable, for such a unity spelt the annihilation of the Muslims and the destruction of their faith, culture and way of life. Moreover, Islam forbade the solidarity of believers and non-believers as one nation.

The reply of Azad to this argument was unequivocal and supported by the Holy Qur’an and the example set by the prophet. According to Azad, the Qur’an teaches

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[66] Ibid.(p.120)

[67] Ibid.(p.117)

[68] Tara Chand,op.cit.vol.III.(p.266)

that all religions are in essence identical however much they have drifted from their original purity. The Muslims are required to show equal reverence to all the Prophet's and the books that came before the advent of Mohammed and Qur'an.

Azad was so profoundly convinced that Islam was sent down upon earth for establishing equality and unity of men , freedom and peace that he refrained from gloating over the wars and conquests by which the Islamic empires were built up. In 1923 A.D. Azad vehemently stressed the need of unity and addressing the Congress session he reaffirmed:

If an angel were to descend from the high heavens and proclaim from the highest of the Qutub Minar, "Discard Hindu-Muslim unity and within 24 hours swaraj is yours."I will refuse Swaraj but will not budge and inch from my stand. If swaraj is delayed it will affect only India, while the end of our unity will be loss to the entire human world."[69]

Azad was opposed to the partition of the country not only on political and cultural but also on religious grounds . He held that the scheme of Pakistan is,

"Harmful not only for India as a whole but also for Muslims in particular, and in fact, it creates more problems than it solves."

Al though Azad's opposition to the creation of Pakistan is well known. However, the opposition by the other Ulama is not so well publicized. In fact , the whole organization of Jamiat-Ulama-i-Hind was a supporter of the Indian National

[69] Ahluwalia, B.K.and Ahluwalia Shashi, (1985). Muslims and India's freedom Movement. (p.97).Delhi :Heritage Publishers.

Congress and never budged from its position even in the heyday of the clamor for Pakistan.

They strongly opposed the demand for Pakistan. Madani was fully supported by not only the Jamiat of which he was the president but also a large number of Muslims, At Deoband considerable research was done into the Islamic past so as to give a clearer coherent picture of Islamic approach to Composite Nationalism.

Maulana Hussain Ahmed Madani rejected the League's Two Nation Theory and predicated the harmful affects which likely to ensue from it both in internal and external affairs if India was divided. He wrote that the formation of two separate states would do the greatest harm to the Muslims,

"Their unity will vanish, in the provinces where they are in a minority, their political and economic status will be destroyed. And in their majority provinces their central government will become involved in insoluble internal and external difficulties,----- the government unable to sustain its position will be obliged to seek the assistance of some other powers , with the result that the equilibrium of economy will be transferred into the hands of foreign governments and capitalists. Besides this government because of paucity of resources and aggravation of expenditure will not be able to discharge properly its defense responsibilities and will have to tie its defense with the defense agreements of the United Kingdom and entrust the reins of its political futures in their hands.[70] "

In external affairs, an independent Muslim State will have to face even worse troubles. The mutual religious bigotry of India and Pakistan will give an opportunity

[70] Madani Hussain Ahmed(1997),Maktoobat-e-Madani vol.II.(pp.121-12)Deoband:ZamZam book Depot .

to Britain for taking the fullest advantage, and in this manner in spite of the termination of British dominion in India its power will be established again."

"Moreover, the partition of India will reduce the power of both countries; therefore diminish their ability to re assist the intervention of foreign nations. Again, these two separate states will be less capable for giving assistance and aid to the Muslim countries of Asia, than a united India. They will find it difficult to obtain any influence in international affairs."[71]

He examined with due care the nature of the fears and apprehensions which the League had been assiduously cultivating among the Muslims and showed how they were based on imaginary forebodings and exaggerated assumptions. He showed that an analysis of the constitutional arrangements on which the Congress leaders had come to an agreement with the Ulama regarding the Government of independent India would convince any responsible person that the religious, cultural and political interest of the Muslims were fully safeguarded by them. In his opinion

" In comparison with the certain losses entailed in the formation of Pakistan dangers expected to befall the minority in case of formation the Indian Union were wholly unreal."

The two-nation idea was, of course, rejected outright by the Congress as well as the Nationalist Muslims such as Abdus Samad Khan, Maulana Azad Kidwai, Abid Hussaini and the Ulama of Deoband. All of them expressed the view that it was possible for Hindu and Muslim to live together. Maulana Azad who had deeply studied the Muslim scriptures performed the great task the neo exegetical reorientation of the Muslim scriptures and propounded the ideology behind the

[71] Ibid.(p.122)

integration of an alliance with non-Muslims for the achievement of socio-political objectives. He quoted profusely from the Muslims scriptures to reinforce his view that Muslims could co-exist with others in the free nation states characteristics of modern times. However , Jinnah was firmly of the view that it is a dream that Hindu and Muslim could ever evolve, common nationality , for they belong to two different religions, philosophies, social customs , literatures, neither inter-marry nor inter-dine… their aspects on life and off life are different (presidential address at the Lahore session of the Muslim League , 1940 A.D.

The British government proposed to leave India on a date not later than June 1948. Lord Mount Batten was appointed the new Viceroy to take necessary steps for the final transfer of power. Partition of India became inevitable. Only Gandhi , Azad and Madani still opposed it.

After the dreadful violence at last the time came when on June 03, 1947 A.D. , the representative of the British Government and the Viceroy of India, Lord Mountbatten, presented to the Indian leaders the proposal for India's partition. And on June 09, 1947 the All India Muslim League and on June 14, 1947, the Indian National Congress accepted it. Among the parties that had fought for India's independence, the Jamiat-Ulama-i-Hind[72] was the only party that rejected the plan. At the Lucknow meeting of Jamiat, held under the chairmanship of Maulana Madani, he made it clear that it would be less harmful to postpone the country's independence for a time being than the irreparable losses that partition of India would entail. But who was going to listen to the counsel of sanity in this insane world ?

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[72] Miyan Syed Mohammed,(2008). Ulama-e-Haque Aur Unke mujahedana karname vol.II.(p.394). Delhi:Al Jamiat book depot.

5.9-Bombay Session of Jamiat:

In his presidential address to the 15th general session of Jamiat-Ulama-i-Hind in Bombay (now Mumbai) in April, 1948[73], eight months after partition, he even cited evidence of individual British officers supplying weapons to rioters. He was ready to believe speculation in British papers that disaffected conservatives had even had a hand in Gandhi's assassination three months before. Whatever the evidence for such a claim, that there was colonial bias and undue official speed in the British pulls out is a fact. To emphasis Britain's role in a sense served, whether knowingly or not, to try to check the intractable attitude that every Muslim, even those still in India and even those who had fought for a united India, was at same level responsible for partition. At the same time, for Muslims this message held out hope that with the British gone, and in particular with the pernicious arrangements of separate electorate ended, India's Muslims, shattered decimated though they were, could face the future with optimism.

In the Bombay address Maulana, outlined guidelines for India's Muslims .Violence had to stop, the heart-breaking violence that had left its "Stain on the beautiful forehead of our country."[74]

In great sorrow he spoke of the "Most disgraceful and grave event of all this bloodshed, the murder of Mahatma Gandhi ji ," who was " that true servant of

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[73] Kamal Razi Ahmed,ed.(2004). Jamiat-Ulama-i-Hind Dastawezat-e- Markazi Ijlasha-e-Aam 1948-2003.(pp.1-5).New Delhi: Jamiat-Ulama-i-Hind .

[74] Ibid.(pp.17-19)

civilization and humanity and real benefactor of the country." His life its greatest treasure and his commitment to ending communalism its only hope of unity.[75]

Maulana Madani emphasized that Jamiat-Ulama-i-Hind would now withdraw from politics as an organization and limits itself explicitly to focus on "The religious, cultural, and educational rights and duties of Muslims."[76]

5.10-Lucknow session of Jamiat:

Two years after independence, Muslims were still facing acute problems of insecurity. In those circumstances, the 16th annual session of Jamiat was held at Luknow.[77] In his address Maulana Madani explained that tragedy of partition was the result of the political conspiracy of the British that created a situation in which Congress also felt compelled to agree to it though Jamiat had the proud distinction of not accepting it. He advised the community to rise above the adversity and think of their role in free India. His advice was that they should attend to acquisition of knowledge and skills that would compelled the Government and the people to recognize their value for national development.

For developing better understanding among various communities, he advocated that all Indians should learn both Hindi and Urdu.[78] In this context, he referred to the havoc played by distortion of his history by British historians and suggested:

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[75] Ibid.(pp.20-21)

[76] Ibid.(p.22)

[77] Ibid.(p.44)
[78] Ibid.(p.76)

Today we are building a new India on the basis of sincerity, morality and humanity and this task obliges us to reform this distorted history and highlights the moral values of India.[79]

On the question of the future of Muslims in India, he said:

India is a democratic and secular country so that nobody can usurp your rights if you are deserving and capable----- I tell you a basic principle. If you have courage, determination and diligence all the developmental blessings are available to you. But if you are bereft *of them nothing can help you*[80].

Partition of India was the last goal of British , the seeds for which were sown in the separate electorate. Its success was based on the condition of mistrust and hatred. This feeling of minority among the minorities was the result of the separate electorate. And for partition of India, mutual distrust and hate were essential. Thus , when the plan for partition of the country was unveiled such a spell was cast on the people's mind that instead of love and affection , hate and rancor gripped the minorities. As a result, one who was fearful of the majority strongly believed in partition? And to him escape from the majority area appeared to be salvation. In this climate of psychological terror, the dark clouds of refugees began to spiral. And across the horizon wherever one looked there was thunder of death and destruction. In this tumultuous situation emerged from his seclusion the old sailor of the boat of the Muslim community , Maulana Hussain Ahmed Madani. He left his educational institution and travelled through villages, towns and districts and consoled the Muslims. He taught them the lesson of patience and fortitude. He exhorted officers

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[79] Ibid.(p.48)

[80] Ibid.(pp.79-83)

to, and himself tried to, remove doubts that had poisoned the minds of Non - Muslims and the Congress workers.

What lessons did he give in this tempestuous situation ? What was his message? It is a tragedy that no reporter could produce it for the media. Only one speech of Maulana that he delivered in Deoband Mosque was reported and published. An excerpt from that speech follows:

"*After August 15, to a great extent we are free from the stream of an alien government. However, the British politics is still working among us. The old apparatus of the Governance is still intact.*

The intrigues of the old government, princes, landlords and capitalists have pushed our country into the hell of death and destruction. Before their ploys and conspiracies , the government machinery has utterly failed and the patriots of this country have become helpless. It is only your power and strength that could conquer them, provided you understand the situation well. And believing in Allah, the Lord of the mankind, you stand against the mischief-makers. Then only you can save the peace of your people's minds and the country from the hell of death and destruction. Only the people's power can destroy this nefarious conspiracies."[81]

Reminding the teachings of Islam and calling the Muslims towards love and compassions, Maulana Madani said:

"Islam *is the message of love, compassions, peace and tranquility. Islam cannot tolerate barbarism even for a moment. Those who are perpetrating the mischief in*

[81] Miyan Syed Mohammed.(2002).Asiran-e-Malta.(p.321).Deoband:Kutub khana Naimiya.

the name of religion, they are maligning Islam. Islam and cruelty cannot live in one heart."[82]

While talking about truth of patriotism and treason , Maulana Madani said:

"You have nursed this country with your blood and pledge to nurse it in the future as well. This is true patriotism. Your share in this country is the same as of any other citizen. The responsibility of serving this country is equal on you as on any other citizen. Today, the expression of patriotism is to support the progressive parties. Annihilate the germs of communalism."[83]

Maulana Madani was utterly convinced of the centrality of the British hand in the nightmare of partition, the colonial power wanted to keep the Muslims under their thumb and to weaken India as well.

5.11-Jamiat Session at Hyderabad:

The seventeenth session of Jamiat 27, 28, 29 April.1951[84] held at Hyderabad, Maulana in his presidential address brought to them (Muslims) the message of hope and confidence and adviced them to confidently face the future. The address is distinguished by his observation about India –Pakistan relations, and issue that had assumed special importance in the background of recent happenings.

Even as India has an important place in world politics , Pakistan also has been acknowledged as a permanent unit of international politics. It is no use now to scratch the old wounds .The good of the entire country, nay of the whole of Asia

[82] Ibid.(p.322)

[83] Ibid.(p.324)

[84] Ibid.(p.93)

demands that the relations between the two countries should be friendly, the two should have mutual trust and all the differences should be resolved peacefully. The common people on both sides come close and develop maximum possible trade and economic relations. Traffic to and fro should be free and open and songs of love and friendship should reverberate in the atmosphere, olden bitterness forgotten as a bad old dreams.

The message, it should be noted, has a contemporary ring like the words of Mahatma Gandhi.

Thereafter he explained the significance of the secular democratic character of the constitution adopted by free India:

It is a matter of satisfaction that Congress remained true to its principles and ideology. That is why the constitution of the country has been based on the values of secularism and democracy. This constitution gives equal rise to every citizen of India and opens the doors for progress without any distinction or discrimination on the basis of religion.[85]

Turning to the problem of text books and history writing, he said they are carrying the same prejudice that had been introduced by Sir Henry Elliot and Mr.Kais:*To call their writings history is tantamount to ridicule history. The facts of history should be properly researched and put together honestly and faithfully*[86].

For promotion of knowledge among Muslims, he emphasized the importance of learning Hindi that had been declared the national language. However, to preserve

[85] Ibid.(p.119)

[86] Ibid.(pp.138-141)

Urdu they must put in some extra efforts and make necessary sacrifice for starting libraries and other such institution for promotion of Urdu. Summing up his message, he said: religion and the community should be safeguarded with patience, perseverance and sincerity and there should be no letup in doing the duty for progress and dignity of the country. value of national unity, integration and tolerance should always be the guiding spirit.

5.12-Calcutta Session of Jamiat:

After Hyderabad Jamiat decided to hold the session in Calcutta so that proper attention could be paid to the problems of Bengali Muslims .As was his won't Maulana's presidential address there provided them a sense of confidence.

" What happened in 1947, he said was a revolution of a different nature in the sense that the armed forces and government circles that are usual targets of a revolution remained safe and only the common people had to suffer losses in life and property through their only relation with the change, if any was remote and indirect. The loss of life, property and honor they faced is a horrible tragedy in the history of mankind. The Muslims could not be an exception to this destruction; their community life was hit and shattered into pieces."[87]

He then pointed out how Jamiat had faced the situation and hopes that despite the horrible nature of those days their effects would pass even as that the situation did not last. The task for future is to maintain intact the tenets and traditions of Islam for the coming generations. A secular country provides primary education to every child but we should understand that secular education could not be the substitute for religious and spiritual education. In this context, he informed the audience about the

[87] Ibid.(pp.178-182)

Deni Taleem convention organized by Jamiat in Bombay just prior to the Calcutta session where a Deni Taleemi Board was setup.[88] Maulana asked people to support its activities.

According to him education and training of the family is the personal responsibility of each individual. As such, every home has to become a school but if that is not possible, every mosque should serve the purpose. A network of such schools or seminaries should be spread all over the country.[89]

He wanted Muslims to develop in themselves the Islamic virtues of public service, freedom of opinion, brotherhood, equality and compassion because then they would be able to infuse these virtues in democracy which is degenerating into merely counting of votes. The Muslims, he said not wait for others to take initiative because spreading these virtues in human society have been enjoined upon Muslims as duty.

Coming to concrete issues that need to be addressed he mentioned the need for changing the text books that fostered communal prejudice so far as improvement of economic condition is concerned again the Muslims should not make demands on others but develop qualifications that compel other to recognize their value.

5.13-Surat Session of Jamiat:

The Nineteenth session of Jamiat , the last one that Maulana Hussain Ahmed Madani addressed, was held at the South Gujarat city of Surat from Oct.17 to 19th of 1956. A.D. [90] As in other post independence sessions there, also he impressed upon

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[88] Ibid.(p.183)

[89] Ibid.(p.184)
[90] Ibid.(p.204)

the audience the special duty that devolved upon Muslims. The address there started with emphasis on simple living and high thinking, on matching deeds with words.

Then he referred to Jamiat's decades old history of selfless sacrifices during which the Ulama who made sacrifices not for power or prestige but for the liberation of millions of human beings , Indians as well as others. They had followed the divine principle that love of God implies the love of all human creation.

He pointed out the need to observe patience in the face of provocation like disrespect of the high personages of Islam. In this context, he praised the role of Pandit Nehru[91], who, in his speech, admonished the communalists for showing such provocative behavior.

However, Maulana Madani wanted the law makers to pass laws to curb communalism and religious fanaticism. The Muslims on the other hand, should produce such literature in different languages that brings the message of welfare and good of entire humanity. The Prophet had addressed himself to entire mankind not to Muslims alone.

Madani stressed the need for reforming text books by including in them the description of the cultures and living conduct of all religions and not of one community or sect alone as was the case with existing text books. Coming to the woes of the community aobut discrimination in economic affairs and in matters of employment , he said:

"I do not favor method of agitation. Nor can agitation be fruitful in the prevailing circumstances. Only positive efforts can bring success."

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[91] Ibid.

Finally, he insisted upon participation in the electoral process:

In the independent republic of India, election is the final words on government formation. Muslims have made a significant contribution to the making of this decision. It is the obligation of Muslims to realize their own importance and give evidence of being enlightened, patriotic and alive to national good. In this respect, it is the duty of the government and of all nationalist parties to show consideration for the importance of every minority. He spoke with admiration of the leadership of Maulana Azad who was now education minister, in guiding Muslim organizations in this fraught time.

Maulana Madani's own struggle in his final decades focused on the dissemination of Islamic teachings and practice, coupled with concern for the legitimate place of Muslims in the life of new India. He continued his administrative and teaching base in Deoband, and he continues to serve as president of the Jamiat-Ulama-i-Hind till

His death on 1957.

Chapter- 06

Conclusion

The role of Ulama in the freedom movement is rarely searched in the Indian History. One of the common perceptions has been that Madarsas are the bastions of fundamentalism ,Ulama are the inciters of fanaticism. Muslims have largely been dubbed in the history, as supporters of separatism, and roots of their isolationist penchant are trace to the emergence of the Muslim League and its consequent victory in the birth of Pakistan. It may be noticed that the above perception is of the mark. In the proceeding chapters, I have made an honest attempt to study the role of Jamiat-Ulama-i-Hind under Maulana Hussain Ahmed Madani in Indian politics between 1919 A.D. and 1947 A.D. , and drawn the following conclusions.

Jamiat ,though, formally setup in 1919 A.D. , is inheritor of a rich legacy dating back to early eighteenth century when Shah Waliullah of Delhi lead a revolution to change the whole system by drawing attention of people to the depredations of European imperialism , degeneration and corruption among oriental rulers. In 1731 A.D. during his pilgrimage to Mecca , he was inspired by a vision to replace the imperialistic and corrupt administration by establishing a government based on principle of equality and justice. True to the tradition, the Jamiat has steadfastly opposed imperialism and injustice.

Shah walliullah had seen the decline of Mughal rule in India and observed similar degeneration in other Countries of Asia and Africa. He came to the conclusion that monarchist and imperialist tendencies were responsible for that state of affairs and

formulated basics principles for regeneration and reconstruction of life. Shah walliullah in his Hujjat-ul lahil Baligha threw light on those socio-economic factors which brought about the downfall of the Mughal empire and advocated implementation of the true teachings of Islam which aimed at establishment of a just and egalitarian society .

In his writings he laid down that, “Labor is the real source of wealth.”And only those people deserve to possess wealth who put in labor physical and mental for the sake of the country and society. All people, he believed, are equal and the position of the ruler of a state is no more that of a trustee. Right to freedom, security, property was equal for all irrespective of religion, race or color. It is to be noted that he propagated these ideas long before the French, American and Soviet revolutions.

The orthodox Ulama who were deeply influenced by Shah Walliullah’s socio-economic analysis of the decline of the Mughal empire rightly held the British rule responsible for the bad days the Indians had fallen in. The Ulama were anti-Britishers both on account of their religious prejudice against the foreign rulers as well as their close touch with lower class Muslims like poor artisans who were further impoverished with the introduction of British manufactured goods . These Ulama inspired the people to fight back the British rulers and declared India as Darul-Harab. With this declaration, it became a religious obligation for the Muslims to wage war against the Britishers. They therefore , vowed to expel the Britishers from India. They joined the main stream of the nationalist movement shoulder to shoulder with other communities. It was in this defiant mood that they fought shoulder to shoulder with the rebel during the mutiny of 1857. Later on Maulana Rashid Ahmed Gangohi, the chief spokesman of the Dar-ul- uloom Deoband issued a Fatwa asking the Muslims to associate with the Congress.

Muslim Ulama had played a pro-active role in the liberation to the country. Their efforts might have not have always yielded positive results, but their commitment had been exemplary, Maulana Qasim Nanotavi, Maulana Mahmood-ul-Hassan, Maulana Hussain Ahmed Madani to name a few, may specially be mentioned in this respect.

It is today widely accepted that the *ulama* of the period were actively involved in the struggle against the British. The author of the biography of *Maulana* Husain Ahmed Madani, one of the most politically active of the Deobandi *ulama*, says in his preface:

"The ulama were the first to give warning against the threat to India's Political power and cultural life from the British who came seeking Trade facilities and, through cunning manipulation of contradictions among local rules and chieftains, became the rulers over this rich country. It was their inspiration in the main that resulted in the first great uprising in 1857 A.D. which the British called the Mutiny and patriotic Indians termed as the First War of Independence."[1]

One group from among the heirs to the *ulama* of Deoband claim that the founders of the school were actively involved in the uprising, even organizing a counter-government and engaging in military revolt during September 1857 in the town of Thanah Bhawan.[2]

On the official website of the institution, under the heading "Dar-ul-uloom in the fight for freedom" it is stated:

[1] Goyal. (2004). Maulana Ahmed Hussain Madani A Biographical study.(p.07).New Delhi: Anamika Publishers and Distributors.

[2] Barbara D. Metcalf.(2002).Islamic Rivival in British India,Deoband.1860-1900.(ed. II).(p.82).New Delhi:

> Always been not only in the foremost rank of those who have struggled frequently been in the lead of this movement for the independence of India. But they have also frequently been in the lead of this movement for independence[3] and if it is seen more thoughtfully and justly, they were the first persons, the pioneers, who initiated this idea. The war math, vigor and catholicity which created in this movement in fact indebted to them. Most of these gentlemen raised the banner of revolt against the English government, fought face to face with the English army and many of the independence movement of India are so mixed up with the history of the *ulama* and religious personalities that it now difficult to separate one from the other."

After the defeat of the Indians in the revolt of 1857 A.D. , a tiny Madarsa was founded at Deoband by Maulana Qasim Nanotavi in 1866 to prepare his students and instill in them an anti British spirit to oust them from India. Maulana Qasim Nanotavi himself fought against the British and wanted the same from his students.

In addition to this, a study of the brief history of Dar-ul-Uloom, Deoband, which was established to impart teachings of Islam, is indispensable for a proper understanding of how madrasas molded the outlook of the Ulema on national issues. The Deoband School basically aimed at preserving the Islamic values from the corrupting influence of the West, particularly British. Its anti-British stand was obvious in many respects; its support to the Indian National Congress is one such example. In fact, Maulana Qasim Nanawtawi founded the Deoband School to counter the British design on isolating Muslims after the Sepoy Mutiny of 1857. The Muslim society, which was in tatters following the British crackdown after the Mutiny, needed leadership to tide over its social and political crises. Maulana Qasim

[3] http://www.darululoom-deoband.org.

thought that an institution like the Deoband School could fulfill the social and political aspirations of the community and the best way to do so would be to revert to Islam and castigate the British. It may be pointed out that the Deoband School remained antithetical to the ideas of Sir Sayyed Ahmed Khan and consequently to the Aligarh School. One of the reasons for this was Sir Sayyed's proximity to the British and his predilection to western scientific education.

While it is true that the anti-British bend of Deobandis significantly contributed to creating Muslim revolutionaries like Maulana Mehmood-ul-Hassan, Maulana Sindhi and others, the Deoband School itself was far from revolutionary as such. Its nationalism was more of a negativist response than a positivist program of action. It supported the Indian National Congress at a time when the Congress itself was hardly anti-British. It could not reconcile itself to the modernism of Sir Sayyed because it chose to brand Sir Sayyed as a stooge of the British without caring to assess the relevance of Sir Sayyed's thought. Most importantly, it did not hit out at the so-called evils of the western civilization beyond criticizing the political role of British in India. It was, in fact, Mahmud-ul-Hasan who infused a political and intellectual content to the religious ideal of the Deoband School.

In the early history of Deoband school, one such student was Maulana Mahmood-ul-Hassan who imbibed the spirit of his teacher and stubbornly fought against the British. His scholarship in the Holy Qur'an and Hadith won him great reputation and he became the principal of Deoband school in 1890 A.D. National and international developments in which Muslims were the target of the British tyranny forced Maulana Mahmood-ul-Hassan to launch an anti British campaign. He realized that Indians would never succeed unless the bordering countries like Iran, and Afghanistan etc. had helped them in their mission. Besides, military support from

Turkey was also be sought in attacking India from frontier. By this time, the reputation of Deoband school had spread far and wide and hundreds of students from frontier provinces had joined Dar-ul- uloom Deoband and when they had left it, they carried with them the spirit which was to rouse them against the British.

The British government had some inking of the plan of Maulana Mahmood-ul-Hassan and wanted to arrest him, but it kept everything secret. Shaikh-ul-Hind continued his revolutionary activities founded an organization and did his best to plan an anti-British movement. In 1915 A.D. [4], he sent Maulana Ubaidullah Sindhi, his most trusted student to Kabul while he himself moved to Arabia to avoid his arrest. He met there the higher Turkish authorities who assured him all sorts of help in his struggle. Letters between Shaikh-ul-Hind and Maulana Ubaidullah Sindhi about a military intervention from Khyber pass were exchange on pieces of cloth. This is known as Silk- Letter conspiracy in British records.

Maulana Ubaidullah Sindhi carried the legacy of Maulana Mahmood-ul-Hassan forward and can be compared with Subhash Chandrabose[5] especially in his valiant efforts ie.challenging the British by armed means. Maulana Sindhi threw a tough challenge before the British .however, the failure of Silken letter conspiracy left the movement of Sindhi attenuated. However, the way he planned to overthrow the British rule goes on to show the extent to which the Ulama had gone to challenge the British authority.

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[4] Farooqui Ziaul Hassan.(1963).The Deoband school and Demand for Pakistan.(p.57).Delhi:Asia publication.

[5]Farhat Tabassum,(2006).Deoband ulama's movement for the freedom of India.(p.184).New Delhi: Manak publication Pvt. Ltd.

Maulana Sindhi was instrumental in coordinating the revolutionaries in Kabul where he was stationed at the behest of Maulana Mahmood-ul-Hassan . An interesting aspect of Maulana Mahmood-ul-Hassan's movement was that, it had international dimensions involving Arabia, Turkey, Russia and Germany. Missions were also successfully sent to Russia and Germany. These countries in turn had accepted his proposal to lend their support to him in this struggle. Maulana Mahmood-ul-Hassan decided to travel to Arabia to muster the support of Turky. However, in Mecca, following the revolt of Sharif Hussain, who was against Khilafat that was based in Turkey, and the consequent failure of Silken letter conspiracy nipped the entire plan of Maulana Mahmood-ul-Hassan in the bud itself. He did receive the support of the people across the border, like the Turkish Governor, Ghalib Pasha, issuing a message specifically to the Indian Muslims asking them to support Maulana Mahmood-ul-Hassan in his revolutionary activities. However, this message did not produce the desired results largely because his appeal remained confined just to the Muslims of India. All and all, it can be said that had the Silken conspiracy succeeded. It would have posed a very serious challenge to the British rule in India. however if we analyze the end of the Silken conspiracy , the British managed to finish it off with ease merely after nabbing one person, Abdul Haque[6], who confessed everything. It may be mentioned that the Silken letter conspiracy though seemingly strong in the beginning, lacked the very element that is focal to any insurgent movement aimed against an imperial power. It was a conspiracy hatched by the Ulama had religious overtones, and was based on teacher –disciple relationship.

[6] Ibid.(p.130)

Although Sindhi's zest for freedom could hardly be doubted and Maulana Mahmood-ul-Hassan's commitment to the idea of liberation was gospel truth, what was missing in the whole exercise was the back of a mass base.

Political repercussion in Arabia , took an unexpected turn. Sharif Hussain of Mecca revolted against the Turks with the British assistance and Shaikh-ul-Hind was arrested with his most devoted disciple, Maulana Hussain Ahmed Madani, who is commonly known as Shaikh-ul-Islam. They were brought to Malta and kept in strict vigilance with great hardship in prison, but these hardships did not deter them from the cause for which they were struggling.

In 1920 A.D. , Shaikh-ul-Hind was brought to Bombay and freed. Political India was watching all these developments. Shaikh-ul-Hind's arrival to India emboldened them and they resolved to fight more stubbornly for the freedom of the country. Shaikh-ul-Hind was received by Mahatma Gandhi , Dr. Mukhtar Ahmed Ansari and Hakeem Ajmal Khan and henceforth a rigorous fight for independence of India ensured. Shaikh-ul-Hind endorsed the Khilafat Congress program and in spite of his illness, he continued to support every program of the nationalist which was intended to oust the British.

Maulana Mahmood-ul-Hassan was carrying that Endeavour forward and was making tentative attempts to secure cooperation of non-Muslims as well. However, the attempts were mainly a Muslims enterprise and help from Muslims countries like Afghanistan sand Turkey was sought for it. It was discovered that fight against British imperialism was not possible by Muslims alone. From Malta, prison Maulana Mahmood-ul-Hassan had come to India with the resolve to work for communal unity. And steer Indian political class towards adopting complete

independence as their goal. No wonder they were thrilled to find that Mahatma Gandhi had already accomplished the task by incorporating the demands of Khilafat conference with the national demands for ending official terror and restoring human rights to people and making the Civil disobedience movement, the movement of all Communities.

Maulana Mahmood-ul-Hassan , therefore straightaway plunged into the movement and advised his associates to follow the leadership of Gandhiji. His physical condition did not permit any exertion as it was difficult for him to walk, even to change side. Yet he accepted every invitation for addressing a meeting to support non-cooperation movement and to persuade Muslims to join hands with non-Muslims in joint struggle for freedom. The Shaikh-ul-Hind passed away in 1920, after a few months of his arrival in India from Malta and was buried at Deoband besides Maulana Qasim Nanotavi, his revered teacher who had been struggling throughout his life to overthrow the British.

After the death of Shaikh-ul-Hind, Maulana Hussain Ahmed Madani continued his mission. He stands as an influential and accomplished Islamic scholar and spiritual guide in twentieth century India. He put knowledge of the great Islamic classical tradition at the centre of his life and work. And he embraced the still new, formally reorganized seminaries as well as more informal grass roots education, as critical to Muslim life in India. He participated in redefinitions, new institutions and new technologies that contributed to the spread of religious teachings of all kinds during colonial rule. As many of the hundreds of published letters he wrote indicate, he was a humane and attentive mentor to the spiritual and personal problems for those who turned to him for guidance.

As a core administrator and teacher at the most important madarsa in India, he was committed, as he saw it, to the production of the only class of leaders who could authentically guide their fellow Muslims in their moral and spiritual lives. As president of Jamiat-Ulama-i-Hind and principal of madarsa at Deoband , Maulana Madani was increasingly referred to as the " Shaikh-Ul-Islam", a title that recalled Maulana Mahmood-ul-Hassan as "Shaikh-ul-Hind", but that identified him specifically with "Islam". This title, typically in a Muslim polity given to the official responsible for observing Quazis, pious endowments, and so forth, pointed to the kind of cultural autonomy the Ulama envisaged for each religious community in the future state.

- Madani was a charismatic figure. He was endowed with spiritual power that comes from power over the self. He was a living model of Prophet in his humility. Indeed his followers believed him to be a descendent of the Prophet Mohammed and affixed "Sayyid" to his name, a claim he himself seems to have neither accepted not denied.
- Madani was like Gandhi,[7] he wore khadi. He cleaned the latrine. He knew that "public opinion" not the will of viceroy of Sultan, had to be the foundation of political life. Madani was often on a train. He inhabited the geographical space of India. If one were telling his life , one strategy would be simple to map his travels because he represented a new pattern among the Ulama generally of frequent travel.

[7] Barbara D.Metcalf ,Re inventing Islamic poltics in Inter-war India: The clergy commitment to Composite Nationalism .(p.12)

- Madani belived himself to be fully committed to the welfare of all the people of India, that he saw India, as did most political actors of his day, as comprised not of individuals, as liberal political theory would have it , but of a composite nation with communities defined, above all, religion.
- It is in the course of that struggle that seeds of India's secular nationalism were sown. The conceptualization remained confined to assertions of need for communal unity and social harmony among various communities. The word secular does not appear till the thirties when first Gandhi and then Jawaharlal began to stress it as separation of religion from politics. Neither of them however propounded a theory of nationalism, it was left only to Maulana Husain Ahmed Madani to set down the idea of United or Composite Nationalism. In his booklet on the subject his main argument, based on the practice in several countries, was that contemporarily nations are based on territorial not religious unity. He fortified his thesis against criticism from orthodox Muslims by referring to the practice of the Prophet who had created unity of Madina inhabitants by assuring freedom of religious practice and equal rights to all irrespective of their religious faith.
- He also does not use the word secular although in all his speeches he refers to unity and harmony of communities in matters of worldly interest and insists that religious matters should be left to the community itself, the state severely refraining from interference. That is the substance of what has come to be termed as secular in Indian political parlance.
- In 1919, leading Ulama founded an association, the Jamiat-Ulama-i-Hind, not as a separate political party but as a forum to speak for Muslims and support the movement for independence. Maulana Hussain Ahmed Madani

would play a significant part in the organization over most of its four decades. Maulana Hussain Ahmed Madani responded to the changing circumstances of the day with hardheaded pragmatism. There were two dimensions of his political strategy. One, he recognized that nationalism, democracy and the importance of public, were the political currency of the day. And second, in the context of British India, he like everyone else, not just the clergy imagined the society as consisting of the distinctive "Official" categories of colonial India. Of these, putative religious identity was centrally important. His Composite Nationalism was thus composed of religious communities – Hindu, Muslim, Sikh and Christians- who would participate in a fundamentally secular political life to deal with law and order, economic life, and so forth, with communities themselves sustaining distinctive customs and personal law as they long had done.

- His distinctive contribution to political life was to articulate and disseminate an Islamic justification for forging a common ground with non-Muslims in the struggle against Britain and envisaging a free nation in which all would live as equal citizens.
- One of the important contributions of Maulana Hussain Ahmed Madani was to mobiles the masses against the British by openly supporting the Congress. He understood that it was only the mainstream party, like Congress, which could articulate the national aspirations of people in general. Madani believed that the problem of Hindu-Muslim unity could be resolved later, the first priority being the ouster of British. One of the grave errors of the communal parties was to give precedence to the internal problem of diversions of Hindu-Muslim interests over the liberation of the country. The

British were clever enough to understand this and played one communal party against the other. Consequently, the freedom of the country was delayed.

- Madani stressed that the issue of liberation from the foreign yoke was more important than the communal issue. He pleaded with Muslims to support the Congress and relied upon the Holy Qur'an for explaining to them the supreme importance that Islam accorded them the idea of rendering loyalty to the nation. Madani thought that the Muslims had been in India for centuries and they could continue living with their brethren so long as their rights were protected in this country. He was also opposed to the separatist demands of the Muslim League, which he found to be posing a greater danger to the Muslims.
- Despite stringent opposition from the fellow Ulama, Madani continued to expound the cause of Hindu-Muslim unity, support for the Congress and manage to influence a large chunk of the Muslims population. It is, however, an unfortunate that while Madani failed in forging the unity of action, the League succeeded in its divisive designs.
- Madani was a vociferous proponent of the Hindu-Muslim unity. His efforts at forging communal unity were important because it was a period when the communal parties were having a field day. However, Madani's efforts did not fructify and this is a tragedy for a man who had devoted his life to instilling the nationalist spirit among the Muslims.
- At a time when the Muslim League and the Hindu –Mahasabha raised demands for separate state, based on the so-called 'Two –Nation' Theory, the contribution of Maulana Hussain Ahmed Madani is of special note. His was

the first effort at articulating the thesis ‘that modern nationhood is determined by territory and not by religious faith.’ His approach has been a major factor in building awareness among all classes of society about the need for a secular nationalism, which seeks to advance human welfare. Maulana Madani opposed Two Nation theory and expounded with great intellectual, vigor and moral force on the need for a united nationalism in India before the partition. He wrote a book in reply to his ideological opponents, specially Dr.Iqbal, Muttahida Qaumiyyat Aur Islam (Composite Nationalismand Islam .In the book he expatiated support for nationalism. He argued that Islam is not opposed to a United Nationalism based on a common motherland, language, ethnicity or color, which brings together Muslims and non-Muslims sharing one or more of these attributes in common.

As the Qur’an is expounded in Arabic language and contains the commandments of the Creator in the most concise form, common man cannot comprehend them easily. One needs to have a thorough knowledge of Arabic language, Hadith, Islamic jurisprudence and Islamic history to interpret and explain its verses accurately. Sometimes, even the most learned and the Ulema commit mistakes in this respect. Different interpretations of a single word ‘Qaum’ by Allama Iqbal and Maulana Hussain Ahmed Madani can be cited as an instance in this context.

Iqbal inferred the meaning of the word ‘Qaum’ as a nationality based on one religion. According to him, a nationality founded upon race, language or territory is unacceptable and causes great misfortune and trouble. He considered that territorial nationality is against the concept of Islam.

On the contrary, Maulana Hussain Ahmed Madani proved that the word 'Qaum' denotes, among other things, any group of men and women bound together in the pursuit of a common purpose, which may not necessarily be religion. He gave examples of the common nationalities of the prophets and their unbelieving people e.g., Prophet and the Quraish to prove his point. He also gave another example in support of his contention that the Prophet once united the Jewish tribes of Madina with his Muslim followers by a solemn covenant to fight against the pagan Arabs, who were preparing to attack Madina. The terms of the agreement were that each party would be free to follow its own religion, but in all other matters, the Muslims and the Jews would be regarded as one community.

Maulana Hussain Ahmed Madani also rejected Maulana Abdul Ala Maudoodi's contention that the Muslims can live only in an exclusive society and cannot share political authority with non-Muslims.[8]

Maulana Hussain Ahmed Madani had very clear and definite views on the formation of the free and undivided India. They can be enumerated as follows:

1. The Indian State shall be a republic and its President shall be chosen by election. He will exercise the supreme executive authority.
2. In the Central Government, the Muslims will be in a minority, but their religious, political and economic rights will be protected. The Centre will deal with a limited number of subjects, namely defense, foreign affairs, communications, transport and finance. The remaining subjects will be provincial. The provincial governments will deal with the religious affairs.

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[8] Ikram S.M.(1992),Indian Muslims in the partition of India,(pp.261-262).New Delhi: Atlantic publishers and Distributors.

3. Education will be a provincial subject.
4. Muslim canonical law (Shariat) or Muslim criminal law will not be enforced.
5. The organization of government will be on the basis of partnership of various communities.

The above example of Iqbal and Maududi proves beyond doubt that there is a possibility of wrong interpretation of Qur'anic verses. It also proves how important the role of 'Ulema' is in the interpretation of Qur'an. As mentioned earlier, the 'Ulema' are the last heirs of the Prophet entrusted with the responsibility of guiding the people right from the cradle to the grave. A slightest error can spell disaster. As such, no one can deny the necessity of good Ulema as well as religious schools (Madrasas).

However, it will be a travesty of truth if we do not recall Allama Iqba's views on the Partition. He unequivocally said that his views on nationality did not mean that they were in support of the country's division.

After the creation of Pakistan, Iqbal was hailed as its mentor because in his presidential address to the League in 1930 A.D. he had advocated the formation of a consolidated Muslim north-west state. But, this according to Iqbal was to be within India and not out of it. A year later, in his speech at the Round Table Conference in 1931[9], Iqbal pleaded for an All-India Federation. He pointed out:

"Muslims will get majority rights in five out of eleven Indian provinces with full residuary powers and one-third share of seats in the total in the house of the Federal Assembly."

[9] Zakaria Rafiq.(2001). The Man Who Divided India.(p.226).Delhi:Popular Prakashan

Again, in his letter to 'The Times, 'London, dated October12, 1931 A.D. , Iqbal refuted the charge made by the British Journalist, Edward Thompson, that he was endangering the defense of the country by asking for the division of India. Iqbal explained: "I am all for a redistribution of India into provinces with effective majorities of one community or another on lines as advocated both by the Nehru and Simon Reports.[10]"

According to Islam, a true Muslim can and should never be disloyal to his country. It is quite another issue that a few Muslim leaders and the Ulema, basing their standpoint on the misinterpretation of the Qur'an, came up with a two-nation theory and managed to mislead the gullible masses. According to them, believers cannot co-exist with non-believers to form a united society or state. Apart from such proponents of separatism, the British policy of divide and rule played a decisive role in the partition of the country.

Maulana Hussain Ahmed Madani's articulation of the principle ethos of Indian nationalism is a pioneering theory and will serve as milestone for all future generations too. He envisaged a free India without the emotional baggage of cast, creed and religion, uniting under the rubric of nationalism. It was this ethos that provided vital support to Gandhi ji's movement for building "National unity on the principle of non discrimination and social justice for all." Maulana Madani is still a beacon for national unity and integrity for the world.

Madani believed himself to be fully committed to the welfare of all the people of India. He was a participant in modern life, he was cognizant of social and political issues, he was concerned with the real problems of poverty and Civil liberties, and

10 Ibid.

he was committed to democracy. It is observed that, Maulana Madani's name has been little known in Indian history while in Pakistan he is still remembered as strong opponent to the birth of their country.

It would thus not be wrong to say that the concept of secular nationalism is the combined legacy of Gandhi, Azad, Nehru and Hussain Ahmed Madani. Of these the last mentioned has been almost totally out of focus though at least the political role and stand of Abdul Kalam Azad has been appreciated, Madani's political role also has not found due appreciation though the theoretical assumptions of both have been neglected. Only Dr. Tara Chand has made a brief reference to him and Pandit Bishamber Nath Pandey has repeated the views of Tara Chand while writing the history of the Congress Party. One reason for the general neglect is that their views of nationalism are firmly rooted in their concepts of religion and currently the association with religion, what to speak of commitment to it, is looked down upon by loud mouth claimants to secularism. Both Maulana Azad and Maulana Madani were devout Muslims and were not prepared to part with any part of their Islamic heritage. They were active supporters of Congress and supported Gandhi both on communal question as well as the strategy of non-violent struggle. The only difference was that they did not adopt non-violence as a creed like Gandhi did.

In regard to relationship between religion and politics, also there was an important difference from Gandhi's approach; while Gandhi talked of religion as personal affairs of every individual, the Maulana Madani dealt with religion as a community issue.

Maulana Madani has suffered neglect of academia for another reason also; most of the books about him describe him as Sheikhul Islam. The reverential appellation as

such cannot be objected to because his stature as Islamic scholar is universally acknowledged but it turns away those who would like to study him as a nationalist activist and theoretician. It is all the more ironical because his autobiography, *Naqsh-e-Hayat*, is two-thirds purely sociopolitical rather than religious discourse. The Maulana have been ignored not only in post-independence studies; they got sidelined in the last stages of negotiations with the British on the question of transfer of power.

This study of his life is intended to bring into focus in social discourse that Indian Muslims should not be seen through the Jinnah prism. Once we recognize the role played by the ulama the entire perspective on the communal question undergoes a change that helps overcome prejudices.

A central argument of this study has been that Madani's position need to be understood as an assessment of British rule and , in many respects , a vision of the independent state that were shared with non Muslim colleagues. Many contemporary critics often deplore the lack of specialized cultural knowledge on the part of the today's government leaders in relation to international affairs. There may well be a lesson to the contrary in Hussain Ahmed's positions given that the grievances and goals that shaped his public life were issues of nationalism, economic exploitation and justice, issues that anyone ought to understand.

In his analysis of Maulana Madani's thought, Peter Hardy[11] has underlined what an extraordinary change from medieval precedents it was to justify from within the

[11] Hardy Peter.(1971).Partners in Freedom and true Muslims,The Political thoughts of some Muslim Sholars in British India 1912-1947.(pp.40-42).Luend:Student literature, Quoted by Barbara Metcalf.

Islamic tradition the support of equal citizenship and participation in the state with Non Muslims. moreover in the goals of Ulama , Hardy points out, the language of the Jamiat-Ulama-i-Hind , including Madani's addresses quoted above , was the language of utility, with refrence to Muslims progress and national and community well being. The drift of such an argument was , like the demand for Pakistan , as Hardy puts it , " Substituting the cultural Muslim nation for the community of believers under God." moreover the trend to training the Sharia, he notes , as only an internal moral imperative was , again , a break with the historical tradition. This understanding that the proper role of the state is to operate without preference to any religion became a pillar of independent India's constitution.

No one else in twentieth century Asia had Maulana Madani's influence in laying out in uncompromising terms the Islamic sanction for Muslims to work and live with non Muslims in a shared polity , and specifically , to embrace the secular democracy of a state like India.

Attainment of Indian independence was the only purpose of Maulana Madani's participation in political life. For him it was both his patriotic duty as well as a preacher of the message of Islam because the imperialist power had usurped not only India's freedom but also the opportunities free growth of Islam by taking control of the Holy places of Islam. His conduct in free India is evidence of his sincere and undemanding love of the country plus his unshaken faith in Islam as the best way to ensure human welfare and progress. Just as his love of Islam does not make him a sectarian and narrow-minded, his patriotism is free from chauvinism.

However, being a devoted Muslim and a highly patriotic person, he could not prevent the partition of the country and by the declaration of August 1947; India was partitioned on a religious basis into India and Pakistan bringing immense sufferings to the people of this subcontinent.

Thus, the partition took place with the independence of India. It is still difficult to analyze and judge the responsible factors of this episode. It should always be noted that “The patience and humility of Gandhi, the sedate realism of Maulana Azad and gentleness of Rajendra Prasad, Composite Nationalism of Madani”, All failed to bring Jinnah for the reconciliation. Therefore, after viewing all the factors the partition seemed to be the only remedy of the disease- the communal problem.

Partition remains an agonizing episode in the political and social life of India. However, after independence, it is the sacred duty of every Indian to forget the past and look forward to the future. It will be a travesty of the truth, if the credit of freedom is attributed to a particular class or a community. All Indians, irrespective of caste, creed or religion participated in the country’s freedom struggle. The national Movement was a collective effort.

Thus while in the rise of the Muslim League and its ultimate triumph is being recognized as a dominant negative feature, the positive contribution of the Muslim community in India went unrecognized among many knowledgeable people. The British rulers times without numbers declared in their policy statements about their divide and rule policy. Yet many historians of celebrity ignored this aspect and thus stigmatized the completely Muslim community for their betrayal. This is a basic

malady of the Indian social situation, which needs to be ruthlessly rooted out. If India wants to survive and prosper as a civilized community in the world.

India, however, remains a home to more number of Muslims than the entire population of Pakistan. It is also peaceful home, not withstanding minor incidents, thank to prevalence of a vibrant democracy that guarantees the fundamental rights to all citizens of country, irrespective of their religion, cast, creed or culture.

The time demands from us the necessity and will to overlook the errors of leadership in the history of the nation and live recalling positive attempts of people like Maulana Mahmood-ul-Hassan , Maulana Hussain Ahmed Madani , Maulana Abul kalam Azad and others for the unity, integrity and bright future of our motherland.

Life of Hussain Ahmed Madani is beckon for those who wish to serve their nation. His patriotism, his steadfast determination to the maintain and strengthen the integrity of India and his great love with Jamiat-Ulama-i-Hind have placed him as a farsighted man and devote Muslim.

Attainment of the Indian independence was the only purpose of Jamiat-Ulama-i-Hind's participation in the politics. On August 15, 1947 A.D. when India become free to determine its fate, the Jamiat-Ulama-i-Hind were naturally absolved of the responsibility that it had perforce assumed. Hence its working committee meeting in 1947 A.D. , declared that in future Jamiat would confined itself to the religious , cultural and educational spheres and , now onwards, this is the final resolve of the Jamiat-Ulama-i-Hind.

The resolution indicates that the organization that the Maulana Madani had been serving and guiding for the last more than a quartered century had taken to politics

not its normal vocation but as a compulsion of circumstances and with the change of those compelling circumstances it had resolved to keep away from politics. Regarding Maulana Hussain Ahmed Madani's approach to politics the resolution shows his aversion to power politics and his total faith in eradicating evil from society by a process of religious reforms and persuasion of people in general and Muslims in particular to the tenets of Islam as enunciated by the Prophet.

In the post independence period, the Jamiat made notable contribution towards making India secular state and forming a secular constitution. Before independence, its main goal was to struggle for freedom of India. After realization of that goal, it concentrated upon the religo-socio.economic as well as educational uplift of Indian Muslims.

Jamiat is known for its golden past. Great role and sacrifice in freedom struggle, its opposition to Two-nation theory and as flag bearer of brotherhood and world peace. It is also recognized for balanced and moderate political view and commitment to non-violence.

In independent India, Jamiat fought tooth and nail against communal forces. In this direction, Maulana Asad Madani (Son of Maulana Hussain Ahmed Madani) since early 70s until 2006 played an important role. He struggled hard for protection and acquisition of rights of Muslims. He always stood for justice and human values. During his leadership, Jamiat-Ulama-i-Hind emerged as the most vocal and constructive organization of Indian Muslims. It earned laurels and appreciation for its constructive role in communal riots, relief works , human rights issues, economic and educational development of weaker sections. One of the greatest achievements of Maulana Asad Madani has been his unflinching advocacy of Composite

Nationalism that he inherited from his illustrious father, Maulana Hussain Ahmed Madani. The Jamiat-Ulama-i-Hind championed the cause of Composite Nationalism during the period when the communal politics of the Muslim League was giving rise to divisive tendencies among the Muslims. The Jamiat-Ulama-i-Hind's leaders vehemently opposed the Two-nation theory and ardently believe in a cosmopolitan society and viewed it as being vital for prosperity of the country. Unlike the Muslim League, Jamiat-Ulama-i-Hind never believed in the idea that Hindus and Muslims were two distinct nations and that on this basis, a separate state for the Muslims should be created. This was the stand taken by Jamiat,under the presidentship of Maulana Hussain Ahmed Madani , who always stood for the Hindu-Muslim unity and national integration. Therefore even after nearly half a century ,of his death, A commemorative postal stamp[12] for Shaikhul Islam Maulana Husain Ahmad Madani, a pioneer of the freedom struggle. and a strong opponent of India's partition, was released by the Union HRD, communications and information technology minister Kapil Sibal at India Habitat Centre on 29 August 2012 A.D. Maulana Husain Ahmad Madani's grandson and Jamiatul Ulama leader Maulana Mahmood Madani, K. Rahman Khan, former deputy chairman of Rajya Sabha, film director Mahesh Bhat, Pandit N. K. Sharma, founder of Universal Association of Spiritual Awareness and many political and religious leaders were present in the occasion.

Kapil Sibal[13], while paying rich tributes to Maulana Madani for his important role and sacrifices in the national and freedom movement, admitted that,

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[12] Ansari N.A.(2012,Sept.13). The Milligazzette(p.01).print issue-16-30.

[13] Ibid.

"Forgetting this great freedom fighter and not issuing even a postal stamp in his memory earlier was a lapse on the part of the government but now, with the release of this stamp in his memory, this lapse has been removed."

He hinted, while speaking on this occasion that a study on the life and services of Maulana Husain Ahmad Madani will be made part of Indian schools syllabus so that young generations of students could learn about the important services rendered and great sacrifices made by him and other religious leaders of the Muslim community for India's freedom.

It will be helpful to understand from this study, and can be concluded, that Maulana Hussain Ahmed Madani was a visionary who tried his best to promote Hindu-Muslim unity and presented an ideal formula of Composite Nationalism. And very strongly opposed Two-nation theory when he was criticized by Muslim leaders but he justified his views and ideas of Composite Nationalism.

Thus, it is proved that he was a great secular leader with a clear vision that Hindu-Muslim unity is very essential for the progress and prosperity of this country. And now in the current age it is our prime duty to spread views of our secular leaders among the new young generations and make them aware of the sacrifices and contributions in the freedom struggle who have been forgotten or little remembered in the history of India.

In order to reach the stars and traverse, the heights of progress, the pages of history have proven to be the best capital for any nation on the earth. The arduous achievements and theoretical models of their fore bearers are source of exaltation, respect and honor for them. From the sincere enthusiasm and hopes of their ancestors, they learn a lesson of courage and dauntlessness.



Postal stamp-Maulana Hussain Ahmed Madani

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Appendix



Dar-ul- uloom Deoband Saharanpur (U.P.)





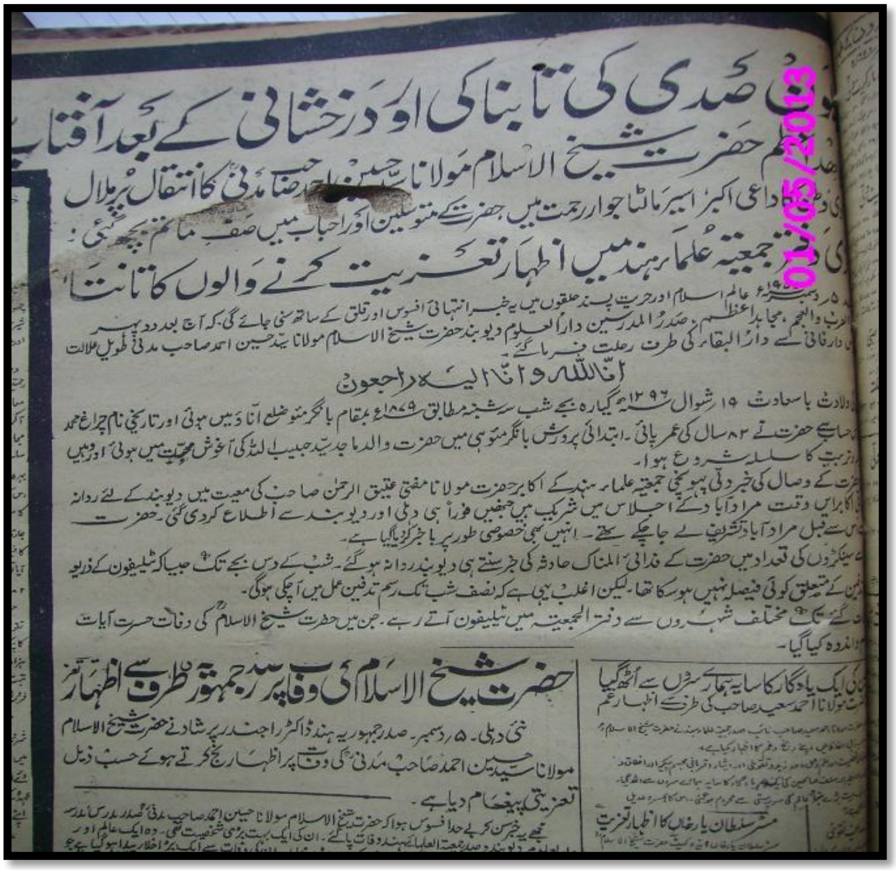
Interview with Maulana Asjad Madani s/o. Maulana Hussain Ahmed Madani (Deoband)



Mr.Abdul Malik In charge Mahmoodiya Library,Jamiat-Ulama-i-Hind Delhi



Old Residence of Maulana Hussain Ahmed Madani at Deoband (UP.)



صدی کی تابناکی اور درخشانی کے بعد آفتاب
حضرت شیخ الاسلام مولانا حسین احمد صاحب مدنی کا انتقال پرملال
داعی اکبر اسیر مالٹا جوار رحمت میں حضرت کے متوسلین اور احباب میں صف ماتم بچھ گئی:
جمعیۃ علمار ہند میں اظہار تعزیت کرنے والوں کا تانتا

۵ دسمبر ۱۹۵۷ء عالم اسلام اور حریت پسند حلقوں میں یہ خبر انتہائی افسوس اور قلق کے ساتھ سنی جائے گی کہ آج بعد دوپہر ... والنجم، مجاہد اعظم، صدر المدرسین دارالعلوم دیوبند حضرت شیخ الاسلام مولانا سید حسین احمد صاحب مدنی طویل علالت ... دار فانی سے دار البقار کی طرف رحلت فرما گئے۔

انا للہ و انا الیہ راجعون

ولادت باسعادت ۱۹ شوال ۱۲۹۶ھ گیارہ بجے شب سہ شنبہ مطابق ۱۸۷۹ء بمقام بانگرمئو ضلع اناؤ میں ہوئی اور تاریخی نام چراغ محمد ... حضرت نے ۸۲ سال کی عمر پائی۔ ابتدائی پرورش بانگرمئو ہی میں حضرت والد ماجد سید حبیب اللہ کی آغوش محبت میں ہوئی اور وہیں ... تربیت کا سلسلہ شروع ہوا۔

... کے وصال کی خبر دلی پہونچی جمعیۃ علمار ہند کے اکابر حضرت مولانا مفتی عتیق الرحمٰن صاحب کی معیت میں دیوبند کے لئے روانہ ... اکابر اس وقت مرادآباد کے اجلاس میں شریک ہیں جنھیں فوراً ہی دلی اور دیوبند سے اطلاع کردی گئی۔ حضرت ... اس سے قبل مرادآباد تشریف لے جاچکے تھے۔ انہیں بھی خصوصی طور پر باخبر کردیا گیا ہے۔

... سینکڑوں کی تعداد میں حضرت کے فدائی المناک حادثہ کی خبر سنتے ہی دیوبند روانہ ہوگئے۔ شب کے دس بجے تک جبکہ ٹیلیفون کے ذریعہ ... تدفین کے متعلق کوئی فیصلہ نہیں ہوسکا تھا۔ لیکن اغلب یہی ہے کہ نصف شب تک رسم تدفین عمل میں آچکی ہوگی۔

... گئے تک مختلف شہروں سے دفتر الجمعیۃ میں ٹیلیفون آتے رہے۔ جن میں حضرت شیخ الاسلامؒ کی وفات حسرت آیات ... اندوہ کیا گیا۔

حضرت شیخ الاسلام کی وفات پر صدر جمہوریہ کی طرف سے اظہار تعزیت

نئی دہلی۔ ۵ دسمبر۔ صدر جمہوریہ ہند ڈاکٹر راجندر پرشاد نے حضرت شیخ الاسلام مولانا سید حسین احمد صاحب مدنی کی وفات پر اظہار رنج کرتے ہوئے حسب ذیل تعزیتی پیغام دیا ہے۔

مجھے یہ خبر سن کر بے حد افسوس ہوا کہ حضرت شیخ الاسلام مولانا حسین احمد صاحب مدنی صدر مدرس دارالعلوم دیوبند و صدر جمعیۃ العلمائے ہند وفات پاگئے۔ ان کی ایک بہت بڑی شخصیت تھی۔ وہ ایک عالم اور ...

... کی ایک یادگار کا سایہ ہمارے سروں سے اٹھ گیا
... مولانا احمد سعید صاحب کی طرف سے اظہار غم

مسٹر سلطان یار خاں کا اظہار تعزیت

News of Demise of Maulana Hussain Ahmed Madani in -Jamiat . 5th Dec.1957



Graveyard- Muqbara-e-Qasmi. Deoband



Courtyard-Old Building Dar-ul- uloom Deoband.



New Building-Dar-ul- uloom Deoband ,Saharanpur Uttar Pradesh



Library-I, Dar-ul- uloom Deoband,Saharanpur.UP.



Library-II, Dar-ul- uloom Deoband,Saharanpur.UP.



Mahmoodiya Library-Jamiat-Ulama-i-Hind, New Delhi



Postal Stamp-Silk Letter Movement



Jamia Islamia Kutub khana-Deoband



Lecture Hall- Darul –Hadith, Dar-ul- uloom Deoband



Shaikhul-Hind Academy, Dar-ul- uloom Deoband



Main Office,Jamiat-Ulama-i-Hind, Bahadur Shah Zafar Marg,New Delhi



Malta island is located in Metierrnean sea, Europe

Where Maulana Hussain Ahmed Madani & Maulana Mahmood-ul-Hassan were imprisoned.